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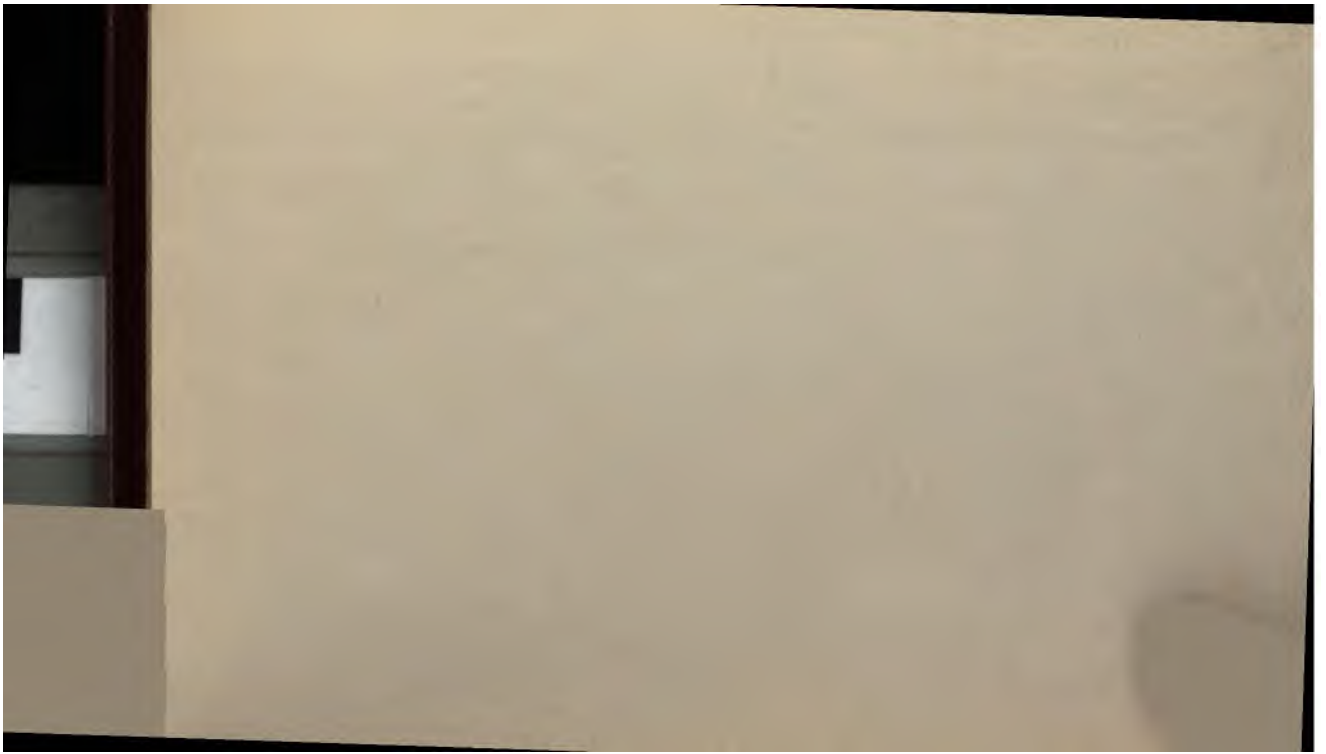

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S. GREGORY the Great ON THE PASTORAL CHARGE:

The Benedictine Text,

WITH AN ENGLISH TRANSLATION

BY THE

REV. H. R. BRAMLEY, M.A.
FELLOW OF MAGDALEN COLLEGE, OXFORD.

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TRANSLATOR'S PREFACE.

ALMOST a thousand years ago King Alfred the Great turned the Pastoral, or Shepherd's Book, as he called it, of the great Pope Gregory into English; with the intention of sending a copy to every bishopric in his kingdom. One of these copies, destined for Worcester, is still to be seen in the Bodleian Library. The King was assisted in his work by Plegmund, his Archbishop, Asser, his Bishop, and Grimbold and John, his Mass-priests; and when he had learnt from them the meaning of the Latin, he rendered it sometimes word for word, and sometimes according to the sense. Such is his own account of the matter[a]. But notwithstanding the pains which he appears to have taken with his Translation, there is not much help to be derived from it in the elucidation of critical difficulties. "According to modern notions," as the recent Editor and Translator of the version observes; "each section of Alfred's is a paraphrase rather than a translation of the corresponding

[a] See King Alfred's West-Saxon version of Gregory's "Pastoral Care," with an English translation, &c., edited by Henry Sweet, Esq., of Balliol College, and published for the early English Text Society, 1871, part i. p. 7.

piece of Latin. The rendering of the simplest passages is often attended with wide deviations from the words of the original, which are transposed, omitted, and expanded, even when it would seem simpler and easier to have followed the original literally. It is evident that the sole object of the translator was to reproduce the sense of the original in such a way as to be intelligible to an unlearned Englishman of the ninth century[b]." The one purpose which the King had in view was to enable his Bishops and Clergy to profit by the rules of pastoral administration thus set before them in their own tongue.

Nearly three hundred years before, Augustine, as Alfred likewise tells us[c], had brought with him this storehouse of his master's spiritual gifts over the salt sea into our island. Doubtless it was prized and treasured by the first Archbishop of Canterbury, as it was by many of his contemporaries, and by their successors generally.

Abundant proofs of the high esteem in which this work was held for centuries after it appeared are still on record.

It was sent by S. Gregory to his dearest friend Leander[d], Archbishop of Seville; who, when he received it, is said to have kissed it, and to have made it known in all the Churches of Spain.

[b] Part II. Introduction, p. xii. [c] Part I. p. 8.
[d] S. Greg. Epp., lib. v. ep. 49.

The Emperor Maurice, having obtained a copy from Gregory's Deacon, Anatolius, had it translated by Anastasius, Patriarch of Antioch, into Greek[e]; and circulated, as we may suppose, in the dioceses of the East. This translation, unfortunately, has long since disappeared.

Two centuries later the Pastoral Rule was authoritatively recognised as the standard of life and doctrine for bishops, in a series of Councils holden A.D. 813, by command of Charles the Great, for the regulation of the affairs of the Church, in various cities of his dominions; namely, at Mayence, Rheims, Tours, and Chalon-on-Saône[f].

[e] Epp., lib. xii. ep. 24.

[f] "In prima turma consederunt episcopi cum quibusdam notariis, legentes atque tractantes sanctum evangelium, nec non epistolas et actus apostolorum, canones quoque ac diversa sanctorum patrum opuscula, *pastoralemque librum Gregorii*, cum cæteris sacris dogmatibus; diligenti studio perquirentes, quibus modis statum ecclesiæ Dei, et Christianæ plebis profectum sana doctrina et exemplis justitiæ inconvulsum, largiente gratia Dei, perficere et conservare potuissent."—*E Concilii Moguntiaci Præfatione. Labbeus. Sacr. Conc. Collect.*, tom. xiv., pp. 64, 65, ed. Ven., 1769.

"Lectæ sunt sententiæ *libri pastoralis B. Gregorii*, ut pastores ecclesiæ intelligerent quomodo ipsi vivere et qualiter sibi subjectos deberent admonere."—*Conc. Rhemensis II.*, *Canon* x., p. 78.

"Nulli episcopo liceat canones, aut *librum pastoralem a B. Gregorio papa editum*, si fieri potest, ignorare, in quibus se debet unusquisque, quasi in quodam speculo, assidue considerare."—*Conc. Turonensis III.*, *Canon* iii., p. 84.

"Decrevimus . . . ut episcopi assidui sint in lectione, et scrutentur mysteria verborum Dei . . . ut illas scripturas notissimas habeat, quæ canonicæ appellantur, et earum sensum per patrum trac-

Again, at the Second Council of Aix-la-Chapelle, A.D. 836, this work is repeatedly quoted in a like sense[g].

A little later, it appears from the address of Hincmar, Archbishop of Rheims, (A.D. 845—882,) to his rebellious suffragan and nephew, Hincmar of Laon, that this book was given into the hand of Bishops at their consecration, together with the Canons of the Church, and that they were enjoined, and promised to observe what was therein written in their life, their teaching, and their decisions[h].

All this furnishes ground for the judgment of Montalembert[i]: "It has been said with justice that this book gave form and life to the entire hierarchical

tatus inquirant. Canones quoque intelligant, et *librum beati Gregorii papæ de cura pastorali:* et secundum formam ibidem constitutam et vivant et prædicent."—*Conc. Cabilonensis II., Canon* i., p. 93.

[g] Vide Conc. Aquisgranensis II., Can. cap. i. De vita episcoporum, i., vii., ix., x. Cap. ii. De doctrina episcoporum, iii., iv., vi.

[h] "Sed et tu coram Remensi ecclesia, in qua nutritus es .... post fidei confessionem, ea quæ tibi inculcata erant .... te observaturum manu propria confirmasti; et quando tibi librum sacrorum canonum, et *regulam pastoralem beati Gregorii*, coram altare sanctæ Mariæ, in presentia omnium qui adfuerunt, in manum misi, obtestans ut ita, quantum tibi Deus scire et posse daret, servares in vivendo, docendo, et judicando, sicut ibidem descriptum erat, et ipse libros sub testimonio divino et prædictæ fidelium Ecclesiæ susceptos te ita observaturum consensione tua confirmasti."—*Opusc. LV. Capitulorum adversus Hincmarum Laudunensem Præfat. Hincmari Opp.*, tom. ii. p. 389, ed. Paris., 1645.

[i] "Monks of the West," English Trans., vol. ii. p. 146.

body, and made the Bishops who have made modern nations."

The comparative obscurity into which this famous treatise has fallen of late years is to be regretted. The neglect of this "golden little book" is attributed by the Oxford editors of the seventeenth century to the rise of Puritanism[k].

Now that the influence of that school is on the wane, it may be expected that the legitimate value of this and other works of the great Christian writers who lived before the rise of our present controversies, and our present unhappy divisions, will again be duly acknowledged. That they have a permanent value is allowed by all sober and well-informed judges. For example, Möhler says in reference to this and a kindred treatise: "What modern work could supply the place of Chrysostom's *De Sacerdotio*, or Gregory the Great's 'Pastoral?' And what Rule could be compared for weight, matter, and divine power with the living patterns of those who lived only in the

[k] "Nec minus culpandi pervicaces quidam Cathari, quibus mens ita læva est, ut priscos patres, tanquam senes depontanos, de gradu suo deturbare moliantur. Verum hi vel meliore institutione fuerunt destituti, vel spe meliora consequendi. Alias non ita excidisset e manibus aureus hic Gregorii libellus, neque Hieronymi querelam hodie nobis liceret usurpare. 'Nimium multos imperitorum magistros fieri, priusquam fuerint doctorum discipuli.'"—*B. Gregorii M. De Cura Pastorali liber vere aureus; accurate emendatus, &c., ab eximiis aliquot Academiæ Oxoniensis Theologis. Londini*, 1629. *Epist. dedicat.*

souls entrusted to their care, and met death for their sakes[1]?"

It is abundantly clear that in the mind of S. Gregory the Pastoral Office meant the Episcopate. But his maxims for the government of souls can come amiss to none to whom this delicate and responsible function is in any way entrusted.

It is hoped that the present edition may be useful to Students of Divinity and others who may wish to make themselves acquainted with the substance, without undertaking to master the difficulties of the original.

The Text is that of the Benedictine Editors[m], from whom most of the references to authorities cited in this preface have been borrowed; and in deference to whom the name used by S. Gregory himself, *Liber Regulæ Pastoralis* has been prefixed, instead of the better known and perhaps more taking title *De Cura Pastorali*.

The Translator has endeavoured to preserve the ecclesiastical style of English, as embodied in the authorized version of the Bible, and the writers of that age. He is sensible of his own imperfect knowledge of the later Latin in which S. Gregory wrote; but he hopes that by the aid of Dictionaries, Notes, and the superior scholarship of some of his friends, he has avoided any material errors.

The work was undertaken at the suggestion, and

[1] I. A. Möhler's *Patrologie*, i. 3.

[m] Parisiis, M DCC V.

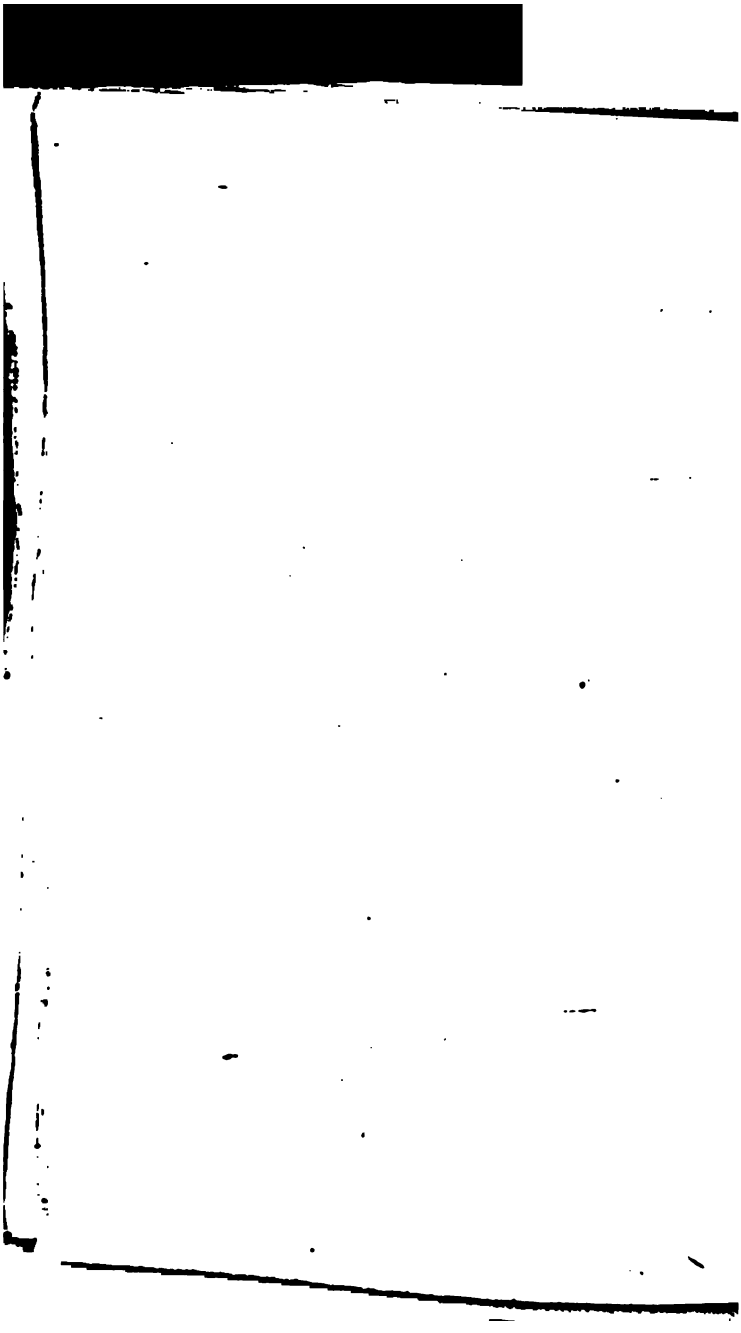
finished very much through the encouragement of the late Principal of Cuddesdon Theological College, now Regius Professor of Pastoral Theology in the University of Oxford; whose approval will be to many who know him a sufficient *imprimatur*. The practical good sense and sound moral discernment of the author are conspicuous on every page.

It may be worth while to quote another passage from Montalembert, in which he lays down the characteristics of this great Doctor of the West. "Many of the Fathers of the Church," he says, "have surpassed him in style and eloquence; his style is too redundant, too evidently marked by the rhetorical habits of a declining age; but no man ever understood the human soul better, analysed more closely its miseries and necessities, or indicated with greater clearness and energy the remedy for these evils[a]."

In conclusion, the Translator, while recommending the study of this treatise to all who are set over others, whether as Spiritual Pastors, Masters, or Parents, can but echo the words of former editors, and pray that by the use of this and other means which God has provided, his readers may be enabled so to direct others as to promote both their salvation and their own.

S. Mary Magdalen College, Oxford.
October, 1873.

[a] "Monks of the West," vol. ii. p. 146.



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PRIMA PARS.

REVERENDISSIMO ET SANCTISSIMO FRATRI JOHANNI COEPISCOPO, GREGORIUS.

PASTORALIS curæ me pondera fugere delitescendo voluisse, benigna, frater carissime, atque humili intentione reprehendis; quæ ne quibusdam levia esse videantur, præsentis libri stylo exprimo de eorum gravedine omne quod penso: ut et hæc, qui vacat, incaute non expetat; et qui incaute expetiit, adeptum se esse pertimescat. Quadripartita vero disputatione liber iste distinguitur, ut ad lectoris sui animum ordinatis allegationibus quasi quibusdam passibus gradiatur. Nam cum rerum necessitas exposcit, pensandum valde est, ad culmen quisque regiminis qualiter veniat; atque ad hoc rite perveniens qualiter vivat, et bene vivens qualiter doceat, et recte docens infirmitatem suam quotidie quanta consideratione cognoscat; ne aut humilitas accessum fugiat, aut perventioni vita contradicat, aut vitam doctrina destituat, aut doctrinam præsumtio extollat. Prius ergo appetitum timor tem-

S. GREGORY'S

PASTORAL RULE.

THE FIRST PART.

GREGORY, TO HIS MOST REVEREND AND HOLY BROTHER AND FELLOW-BISHOP, JOHN.

THOU reprovest me, my dearest brother, with kind and humble intent, for that I wished to escape the burdens of the Pastoral charge by hiding myself. That those burdens may not seem light to some, I am expressing, in the composition of this present book, all that I think touching the weightiness thereof: to the end that he who is free may not unadvisedly seek them, and that he who hath sought them unadvisedly may tremble that he hath attained. Now this book is divided into four discourses, that it may enter into the mind of the reader by orderly propositions, as it were by certain steps. For, since the necessity of the case requireth, it is carefully to be weighed how each man cometh to the summit of authority; coming to this rightly, how he liveth; living well, how he teacheth; and teaching rightly, with what consideration he daily taketh note of his own infirmity; lest either lowliness should fly the approach; or the life gainsay the arrival; or the teaching fail the life; or presumption puff up the teaching. Let fear, therefore, allay

peret; post autem magisterium, quod a non quærente suscipitur, vita commendet; ac deinde necesse est, ut Pastoris bonum quod vivendo ostenditur, etiam loquendo propagetur. Ad extremum vero superest, ut perfecta quæque opera consideratio propriæ infirmitatis deprimat, ne hæc ante occulti arbitri oculos tumor elationis extinguat. Sed quia sunt plerique mihi imperitia similes, qui dum metiri se nesciunt, quæ non didicerint, docere concupiscunt; qui pondus magisterii tanto levius æstimant, quanto vim magnitudinis illius ignorant; ab ipso libri hujus reprehendantur exordio, ut quia indocti ac præcipites doctrinæ aream tenere appetunt, a præcipitationis suæ ausibus in ipsa locutionis nostræ janua repellantur.

the desire beforehand; afterward let the life commend the teacher's office which is undertaken by one who did not seek it; and then it is needful that the goodness of the Pastor, which is exhibited in his life, be also propagated by his speech. Last of all, it remaineth that the consideration of his own infirmity abase all the works that he accomplisheth, that the swelling of pride may not blot them out before the eyes of the unseen Judge. But since most men are like me in their unskilfulness, and while they know not how to take the measure of themselves, desire to teach that which they have not learned; and account the weight of the teacher's office so much the lighter in proportion as they are ignorant of the extent of its greatness; let them be reproved from the very beginning of this book, that inasmuch as they desire ignorantly and hastily to occupy the post of teaching, they may be driven back from the attempts of their hastiness at the very gate of our discourse.

CAPUT I.

NE VENIRE IMPERITI AD MAGISTERIUM AUDEANT.

NULLA ars doceri præsumitur, nisi intenta prius meditatione discatur. Ab imperitis ergo pastorale magisterium qua temeritate suscipitur, quando ars est artium regimen animarum. Quis autem cogitationum vulnera occultiora esse nesciat vulneribus viscerum? Et tamen sæpe qui nequaquam spiritalia præcepta cognoverunt, cordis se medicos profiteri non metuunt: dum qui pigmentorum vim nesciunt, videri medici carnis erubescunt. Sed quia auctore Deo ad religionis reverentiam omne jam præsentis sæculi culmen inclinatur: sunt nonnulli, qui intra sanctam Ecclesiam per speciem regiminis gloriam affectant honoris; videri doctores appetunt, transcendere ceteros concupiscunt, atque, attestante Veritate, primas salutationes in foro, primos in cœnis recubitus, primas in conventibus cathedras quærunt[a]; qui susceptum curæ pastoralis officium ministrare digne tanto magis nequeunt, quanto ad humilitatis magisterium ex sola elatione pervenerunt. Ipsa quippe in magisterio lingua confunditur, quando aliud discitur, et aliud docetur. Quos contra Dominus per Prophetam queritur, dicens: "Ipsi regnaverunt, et non ex me: principes extiterunt, et ego ignoravi[b]." Ex se namque, et non ex arbitrio summi

[a] Matt. xxiii. 6, 7. [b] Osee viii. 4.

CHAPTER I.

THAT THE UNSKILFUL PRESUME NOT TO COME TO THE OFFICE OF TEACHER.

NO art is taken in hand to be taught without having been first learned by earnest study. With what rashness, then, is the office of pastoral teaching taken up by the unskilful: when the management of souls is the very art of arts! Who knoweth not that the wounds of the mind are more secret than wounds in the inward parts? And yet oftentimes those who know nothing of spiritual precepts fear not to profess themselves physicians of the heart, while those who are ignorant of the virtues of drugs are ashamed to be thought physicians of the flesh. But, since by the providence of God, every place of eminence in this present world boweth in reverence to religion, there are some within the holy Church who affect the honour of dignity under colour of governing; they desire to be thought teachers, they long to excel others, and, as the Truth beareth witness, "seek the first greetings in the market-place, the first couches at suppers, the first seats in assemblies," while they are so much the more unable worthily to discharge the office of the pastoral charge which they have undertaken, as it is from mere pride that they have come to the teaching of humility. Of a truth, their very tongue is confounded in their teaching when one thing is learnt and another taught. Against whom the Lord complaineth by the Prophet, saying: "They have reigned, and not of me: they have been princes, and I knew it not." For they reign of themselves, and not by the will

Rectoris regnant, qui nullis fulti virtutibus, nequaquam divinitus vocati, sed sua cupidine accensi, culmen regiminis rapiunt potius, quam assequuntur. Quos tamen internus judex et provehit, et nescit: quia quos permittendo tolerat, profecto per judicium reprobationis ignorat. Unde ad se quibusdam et post miracula venientibus dicit: "Recedite a me operarii iniquitatis, nescio qui estis [c]." Pastorum imperitia voce Veritatis increpatur, cum per Prophetam dicitur: "Ipsi pastores ignoraverunt intelligentiam [d]." Quos rursum Dominus detestatur, dicens: "Et tenentes legem nescierunt me [e]." Et nesciri ergo se ab eis Veritas queritur, et nescire se principatum nescientium protestatur: quia profecto hi, qui ea, quæ sunt Domini, nesciunt, a Domino nesciuntur, Paulo attestante qui ait: "Si quis autem ignorat, ignorabitur [f]." Quæ nimirum Pastorum sæpe imperitia meritis congruit subjectorum; quia quamvis lumen scientiæ sua culpa exigente non habeant, districto tamen judicio agitur, ut per eorum ignorantiam hi etiam, qui sequuntur, offendant. Hinc namque in Evangelio per semetipsam Veritas dicit: "Si cæcus cæco ducatum præbeat, ambo in foveam cadunt [g]." Hinc Psalmista non optantis animo, sed prophetantis ministerio denuntiat, dicens: "Obscurentur oculi eorum ne videant, et dorsum illorum semper incurva [h]." Oculi quippe sunt, qui in ipsa honoris summi facie positi, providendi itineris officium susceperunt: quibus hi nimirum qui subsequenter inhærent, dorsa nominantur. Obscuratis ergo oculis dor-

[c] Luc. xiii. 27. [d] Isa. lvi. 11. [e] Jer. ii. 8.
[f] 1 Cor. xiv. 38. [g] Matt. xv. 14. [h] Ps. lxviii. 24.

of the most high Ruler, who, sustained by no virtues, by no means divinely called, but inflamed by their own ambition, snatch rather than reach the eminence of government. And yet the Judge within both promoteth and is ignorant of them: for those whom he endureth by sufferance, by the judgment of rejection, he is ignorant of. Whence He saith to certain which come to Him even after working miracles: "Depart from Me ye workers of iniquity, I know not who ye are." The unskilfulness of pastors is chidden by the voice of the Truth, when it is said by the Prophet, "The pastors themselves have been ignorant of understanding." And again the Lord denounceth them, saying, "They that held the law knew Me not." The Truth, therefore, both complaineth that He is unknown of them, and declareth that He knoweth not the princedom of them that know Him not: because of a surety those who know not the things of the Lord, are unknown of the Lord; as Paul beareth witness, who saith: "But if any man know not, he shall not be known." And this unskilfulness of the pastors oftentimes agreeth, doubtless, with the deserts of those that are under them: because, though they have not the light of knowledge, through their own fault driving it away, yet it is brought to pass by a strict judgment, that through their ignorance those also who follow them should stumble. Hence in the Gospel the Truth speaketh by Himself: "If the blind be guide to the blind, both fall into the ditch." Hence the Psalmist threateneth, not with the mind of one who desireth, but by the ministry of one who prophesieth: "Let their eyes be blinded that they see not, and ever bow thou down their backs." The eyes, of course, are those who, being set in the very forefront of the highest dignity, have undertaken the office of spying out the road; and those doubtless who cleave to them behind, are called their back. The eyes, therefore, being

sum flectitur; quia cum lumen scientiæ perdunt qui præsunt, profecto ad portanda peccatorum curvantur onera qui sequuntur.

CAPUT II.

NE LOCUM REGIMINIS SUBEANT, QUI VIVENDO NON PERFICIUNT QUÆ MEDITANDO DIDICERUNT.

Et sunt nonnulli, qui solerti cura spiritalia præcepta perscrutantur, sed quæ intelligendo penetrant, vivendo conculcant; repente docent quæ non opere, sed meditatione didicerunt: et quod verbis prædicant, moribus impugnant. Unde fit, ut cum Pastor per abrupta graditur, ad præcipitium grex sequatur. Hinc namque per Prophetam Dominus contra contemtibilem Pastorum scientiam queritur, dicens: "Cum ipsi limpidissimam aquam biberetis, reliquam pedibus vestris turbabatis; et oves meæ, quæ conculcata pedibus vestris fuerant, pascebantur; et quæ pedes vestri turbaverant, hæc bibebant[1]." Aquam quippe limpidissimam Pastores bibunt, cum fluenta veritatis recte intelligentes hauriunt. Sed eamdem aquam pedibus perturbare est sanctæ meditationis studia male vivendo corrumpere. Aquam scilicet eorum turbatam pedibus oves bibunt, cum subjecti quique non sectantur verba quæ audiunt, sed sola quæ conspiciunt exempla pravitatis imitantur. Qui cum dicta sitiunt, quia per opera pervertuntur, quasi corruptis fontibus in potibus lutum sumunt. Hinc quoque scriptum est per Prophetam: "Laqueus

[1] Ezech. xxxiv. 18, 19.

blinded, the back is bent; for when those who lead lose the light of knowledge, those who follow are assuredly bowed to bear the burden of sin.

CHAPTER II.

THAT THEY UNDERTAKE NOT THE PLACE OF GOVERNMENT WHO PERFORM NOT IN THEIR LIVES WHAT THEY HAVE LEARNT IN MEDITATION.

And there are some who search out ghostly counsels with diligent care: but what they enter into with their understandings they trample under foot in their lives: they straightway teach things which they have learnt not by practice but by study: and that which they preach in words, they overthrow in their ways. Whence it cometh to pass, that when the shepherd walketh over broken ground the flock follow to the precipice. Hence it is that the Lord maketh complaint against the despicable knowledge of the shepherds, saying: "When yourselves drank most clear water, ye troubled the rest with your feet. And My sheep were fed with those things that were trodden with your feet: and what your feet had troubled that did they drink." The shepherds, that is, drink most clear water when they draw in streams of truth by a right understanding. But to trouble that same water with their feet is to corrupt the holy thoughts of contemplation by an evil life. The sheep, moreover, drink the water which was troubled by their feet, when all those that are under them follow not the words which they hear, but the examples of iniquity which alone they see. And when they thirst for the word, seeing it is perverted by the (pastor's) works, they take mud in their drink, as it were at a foul spring. Hence also it is written by the Prophet: "A snare of ruin to

ruinæ populi mei sacerdotes mali[k]." Hinc rursum de sacerdotibus Dominus per Prophetam dicit: "Facti sunt domui Israel in offendiculum iniquitatis[l]." Nemo quippe amplius in Ecclesia nocet, quam qui perverse agens, nomen vel ordinem sanctitatis habet. Delinquentem namque hunc redarguere nullus præsumit; et in exemplum culpa vehementer extenditur, quando pro reverentia ordinis peccator honoratur. Indigni autem quique tanti reatus pondera fugerent, si Veritatis sententiam sollicita cordis aure pensarent, quæ ait: "Qui scandalizaverit unum de pusillis istis, qui in me credunt, expedit ei, ut suspendatur mola asinaria in collo ejus, et demergatur in profundum maris[m]." Per molam quippe asinariam secularis vitæ circuitus ac labor exprimitur, et per profundum maris extrema damnatio designatur. Qui ergo ad sanctitatis speciem deductus vel verbo ceteros destruit, vel exemplo, melius profecto fuerat, ut hunc ad mortem sub exteriori habitu terrena acta constringerent, quam sacra officia in culpa ceteris imitabilem demonstrarent: quia nimirum si solus caderet, utcumque hunc tolerabilior inferni pœna cruciaret.

CAPUT III.

DE PONDERE REGIMINIS; ET QUOD ADVERSA QUÆQUE DESPICIENDA SUNT, ET PROSPERA FORMIDANDA.

Hæc itaque breviter diximus, ut quantum sit pondus regiminis monstraremus; ne temerare sacra regimina quisquis his impar est audeat, et per concupiscentiam

[k] Osee v. 1 et ix. 8. [l] Ezech. xliv. 12. [m] Matt. xviii. 6.

my people are the evil priests." Hence, again, the Lord saith by His Prophet concerning the priests: "They have become a stumbling-block of iniquity to the house of Israel." None in truth doth more hurt in the Church than he who, while he dealeth perversely, hath a name or office of sanctity. For no one presumeth to rebuke such an offender, and his fault is widely spread abroad for an example, when the sinner is honoured out of reverence to his office. But all unworthy persons would avoid the weight of this great guilt, if they carefully pondered with the ear of their heart the sentence of the Truth, which saith, "He that shall scandalize one of these little ones that believe in Me, it is expedient for him that an ass's millstone were hanged about his neck, and that he were drowned in the depth of the sea." By an ass's millstone, surely, the round and toil of the worldly life is expressed, and by the depth of the sea extreme damnation is intended. He, therefore, who being brought to an appearance of sanctity, destroyeth others either by word or by example; it had assuredly been better that earthly deeds should bind him to death in a secular station, than that sacred functions should exhibit him as one to be imitated in his sin by others; because, doubtless, if he fell alone, he would, in any wise, be tormented in hell with less intolerable pain.

CHAPTER III.

CONCERNING THE WEIGHT OF GOVERNING, AND THAT ALL ADVERSITY IS TO BE DESPISED, AND PROSPERITY DREADED.

THIS, therefore, we have shortly said, that we might shew how great is the weight of governing; that no one who is unequal to it may dare to tamper with sacred governance, or

culminis ducatum suscipiat perditionis. Hinc enim pie Jacobus prohibet, dicens: "Nolite plures magistri fieri, fratres mei[a]." Hinc ipse Dei hominumque Mediator regnum percipere vitavit in terris, qui supernorum quoque spirituum scientiam sensumque transcendens ante secula regnat in cœlis. Scriptum quippe est: "Jesus ergo cum cognovisset, quia venturi essent, ut raperent eum, et facerent eum regem, fugit iterum in montem ipse solus[b]." Quis enim principari hominibus tam sine culpa potuisset, quam is, qui hos nimirum regeret, quos ipse creaverat? Sed quia idcirco in carne venerat, ut non solum nos per passionem redimeret, verum etiam per conversationem doceret, exemplum se sequentibus præbens, rex fieri noluit, ad crucis vero patibulum sponte convenit; oblatam gloriam culminis fugit, pœnam probrosæ mortis appetiit: ut membra ejus videlicet discerent favores mundi fugere, terrores minime timere, pro veritate adversa diligere, prospera formidando declinare: quia et ista sæpe per tumorem cor inquinant, et illa per dolorem purgant. In istis se animus erigit, in illis autem, etiamsi quando se erexerit, sternit. In istis sese homo obliviscitur, in illis vero ad sui memoriam nolens etiam coactusque revocatur. In istis sæpe et anteacta bona depereunt, in illis autem longi quoque temporis admissa terguntur. Nam plerumque adversitatis magisterio sub disciplina cor premitur; quod si ad regiminis culmen eruperit, in elationem protinus usu gloriæ permutatur. Sic Saul, qui indignum se prius considerans fugerat[p], mox

[a] Jac. iii. 1. [b] Joan. vi. 15.

[p] 1 Reg. x. 22.

through ambition of pre-eminence undertake to be a guide to perdition. For, for this cause, James in pity warneth us, saying: "Be ye not many masters, my brethren." Hence the Mediator between God and men Himself shunned to take a kingdom on earth, who reigneth before the ages in heaven, overpassing the knowledge and senses even of the spirits on high. For it is written: "Jesus, therefore, when He knew that they would come to take Him, and make Him king, He fled again into the mountain Himself alone." For who could have been so able to be a prince among men without blame, as He who must needs rule those whom He had created? But because He had come in the flesh for this purpose, not only to redeem us by His Passion, but also to teach us by His behaviour, giving Himself for a pattern to those that come after Him, He would not be made king, but He went of His own accord to the gallows-tree of the Cross: He fled the honour of pre-eminence that was offered Him, He desired the pain of an ignominious death; that His members surely might learn to fly from the favours of the world, and to have no fear of the terrors thereof; to love adversity in the cause of truth, to dread and avoid prosperity: since the latter oftentimes, by puffing up, defileth the heart, the former purgeth it by sorrow. In the latter, the soul setteth itself up; in the former, even if it have sometime set itself up, it bringeth itself low. In the latter, man forgetteth himself; but in the former he is recalled to the recollection of himself, even against his will and by constraint. In the one, ofttimes even the good that hath been done before is lost; but in the other, the offences even of a long time are wiped away. For by the teaching of adversity, for the most part, the heart is subdued to discipline: but if it have thrust itself to the height of government, it is straightway turned to pride by the enjoyment of honour. Thus Saul, who had fled at first, thinking himself unworthy,

ut regni gubernacula suscepit, intumuit[q]: honorari namque coram populo cupiens, dum reprehendi publice noluit, ipsum qui in regnum se unxerat, scidit[r]. Sic David auctoris judicio pene in cunctis actibus placens[s], mox ut pressuræ pondere caruit, in tumorem vulneris erupit, factusque est in morte viri crudeliter rigidus, qui in appetitu fœminæ fuit enerviter fluxus; et qui malis ante noverat pie parcere, in bonorum quoque necem post didicit sine obstaculo retractationis anhelare[t]. Prius quippe ferire deprehensum persecutorem noluit[u], et post cum damno desudantis exercitus etiam devotum militem extinxit. Quem profecto ab electorum numero culpa longius raperet, nisi hunc ad veniam flagella revocassent.

CAPUT IV.

QUOD PLERUMQUE OCCUPATIO REGIMINIS SOLIDITATEM DISSIPAT MENTIS.

Sæpe suscepta cura regiminis cor per diversa diverberat, et impar quisque invenitur ad singula, dum confusa mente dividitur ad multa. Unde quidam sapiens provide prohibet, dicens: "Fili, ne in multis sint actus tui[x];" quia videlicet nequaquam plene in uniuscujusque operis ratione colligitur, dum mens per diversa partitur: cumque foras per insolentem curam trahitur, a timoris intimi soliditate vacuatur, fit in exteriorum dispositione sollicita, et sui solummodo ignara, scit

[q] 1 Reg. xv. 17. [r] 1 Reg. xv. 30, 27. [s] Act. xiii. 22.
[t] 2 Reg. xi. 3, &c. [u] 1 Reg. xxiv. 7, xxvi. 11. [x] Eccli. xi. 10.

by-and-by, when he had taken the reins of power, was lifted up; for, desiring to be honoured before the people, while he would not be rebuked in public, he rent the very man who had anointed him to the kingdom. So David, who, in the judgment of his Maker, pleased Him in almost all his acts, soon, when he was set free from the weight of affliction, broke out into a swelling sore, and came to be cruelly hard concerning the death of a man though he was powerlessly soft in his lust after a woman. He who before had known how to spare the bad in pity, afterwards learnt to pant for the death even of the good, without the hindrance of remorse. Before, indeed, he would not strike his persecutor when he was surprised; afterwards, with loss to his toiling army, he put an end even to a devoted soldier. And, in truth, his sin would have carried him far from the number of the elect, if scourging had not called him back to pardon.

CHAPTER IV.

THAT, FOR THE MOST PART, THE BUSINESS OF GOVERNING DESTROYETH INTEGRITY OF HEART.

The undertaking of the charge of government oftentimes distracteth the heart with different matters, and a man is found unequal to each affair separately, when, with confusion of mind, he is divided amongst many. Wherefore, a certain wise man prudently warneth us, saying, "My son, let not thine occupations be in many matters;" because, that is, a man is by no means fully collected in the understanding of each business when the mind is parted amongst several. And when it is drawn outward by unwonted care, it is emptied of the integrity of inward fear, it becometh anxious about the management of outward affairs, and, being ignorant only of

multa cogitare, se nesciens. Nam cum plus quam necesse est, se exterioribus implicat, quasi occupata in itinere obliviscitur quo tendebat; ita ut ab studio suæ inquisitionis aliena, ne ipsa quidem quæ patitur damna consideret, et per quanta delinquat ignoret. Neque enim peccare se Ezechias credidit, cum venientibus ad se alienigenis aromatum cellas ostendit; sed in damnationem secuturæ prolis ex eo iram judicis pertulit, quod se facere licenter æstimavit[7]. Sæpe dum multa suppetunt, dumque agi possunt, quæ subjecti, quia acta sunt, admirentur, in cogitatione se animus elevat, et plene in se iram judicis provocat, quamvis per iniqua foras opera non erumpat. Intus quippe est qui judicat, intus quod judicatur. Cum ergo in corde delinquimus, latet homines quod apud nos agimus; sed tamen ipso judice teste peccamus. Neque enim rex Babyloniæ tunc reus de elatione extitit, cum ad elationis verba pervenit; quippe qui ore prophetico et ante, cum ab elatione tacuit, sententiam reprobationis audivit[a]. Culpam namque perpetratæ superbiæ jam ante deterserat, qui omnipotentem Deum, quem se offendisse reperit, cunctis sub se gentibus prædicavit[a]. Sed post hæc successu suæ potestatis elevatus, dum magna se fecisse gauderet, cunctis prius in cogitatione se prætulit, et post adhuc tumidus dixit: "Nonne hæc est Babylon magna, quam ego ædificavi in domum regni, et in robore fortitudinis meæ, et in gloria decoris mei[b]?" Quæ videlicet vox illius iræ vindictam aperte pertulit, quam occulta elatio accendit.

[7] 4 Reg. xx. 13—18; Isa. xxxix. 2—7. [a] Dan. iv. 16—22. [a] Dan. iii. 96—100. [b] Dan. iv. 27.

itself, knoweth how to think of many things, knowing not itself. For when it entangleth itself with things outward more than is necessary, being taken up, as it were, on its journey, it forgetteth whither it was going; so that, being estranged from the business of self-examination, it considereth not even the very losses which it sustaineth, and is ignorant how great faults it committeth. For neither did Ezechias believe that he was sinning when he shewed to the men who came to him from another country his stores of spices; but, to the condemnation of his posterity that was to follow after, he bore the anger of the Judge for that which he thought that he was doing lawfully. Often, while means are plentiful, and things can be done for inferiors to admire, because they are done, the mind lifteth itself up in imagination, and fully provoketh the wrath of the Judge against it, although it break not out overtly into wicked works. For He is within who judgeth, and that is within which is judged. When, therefore, we transgress in the heart, that which we are doing in ourselves is hidden from men, but yet we sin, before the eyes of the Judge Himself. For neither did the King of Babylon then become guilty of pride when he came to words of pride. For he heard the sentence of rejection from the mouth of the prophet, even before, when he spake not proudly. For he had before wiped out the fault of the pride of which he had been guilty, when he preached the Almighty God, whom he found that he had offended, to all the nations under him. But after that, being lifted up by the success of his power, while he rejoiced that he had done great things, first of all he put himself before all men in thought; and afterwards, being still more puffed up, he said, "Is not this great Babylon which I have built for the house of the kingdom, and by the might of my power, and in the glory of my honour?" This word it was which openly bore the vengeance of that anger which the secret swelling kindled.

Nam districtus judex prius invisibiliter vidit, quod postea publice feriendo reprehendit. Unde et in irrationale animal hunc vertit, ab humana societate separavit, agri bestiis mutata mente conjunxit; ut districto videlicet justoque judicio homo quoque esse perderet, qui magnum se ultra homines æstimasset. Hæc itaque proferentes non potestatem reprehendimus, sed ab appetitu illius cordis infirmitatem munimus, ne imperfecti quique culmen arripere regiminis audeant, et qui in planis stantes titubant, in præcipiti pedem ponant.

CAPUT V.

DE HIS, QUI IN REGIMINIS CULMINE PRODESSE EXEMPLO VIRTUTUM POSSUNT, SED QUIETEM PROPRIAM SECTANDO REFUGIUNT.

Nam sunt nonnulli, qui eximia virtutum dona percipiunt, et pro exercitatione ceterorum magnis muneribus exaltantur, qui studio castitatis mundi, abstinentiæ robore validi, doctrinæ dapibus referti, patientiæ longanimitate humiles, auctoritatis fortitudine erecti, pietatis gratia benigni, justitiæ severitate districti sunt. Qui nimirum culmen regiminum si vocati suscipere renuunt, ipsa sibi plerumque dona adimunt, quæ non pro se tantummodo, sed etiam pro aliis acceperunt. Cumque sua et non aliorum lucra cogitant, ipsis se, quæ privata habere appetunt, bonis privant. Hinc namque ad discipulos Veritas dicit: "Non potest civitas abscondi super montem posita: neque accendunt lucernam, et ponunt eam sub modio, sed super can-

For the strict Judge first saw invisibly that which he afterwards rebuked by striking publicly. Wherefore, also, he turned him into a senseless animal, and separated him from the society of men, and changed his mind, and joined him to the beasts of the field; that, by a strict and just judgment, he might cease from being a man who had thought himself greater than all men. Now, in bringing forward these examples, we are not finding fault with power, but defending the weakness of men's hearts from the desire of it, lest the imperfect should dare to snatch at the height of authority, and those who totter when they stand on level ground should plant their foot upon the precipice.

CHAPTER V.

CONCERNING THOSE WHO MIGHT BE USEFUL BY THEIR VIRTUOUS EXAMPLES IN A HIGH POSITION OF AUTHORITY, BUT WHO REFUSE IN PURSUIT OF THEIR OWN EASE.

THERE are some who enjoy special gifts of virtue, and for the training of others are exalted with great endowments, who are clean by the love of chastity, powerful by the strength of temperance, filled with the richest food of doctrine, humble through the long-suffering of patience, upright with the courage of authority, gentle through the grace of kindness, strict with the severity of righteousness. These, doubtless, if they refuse when they are called to take upon them the high position of rulers, take away for the most part from themselves the very gifts, which they received not for themselves only, but also for others. And while they think of their own gain, and not of that of others, they deprive themselves of those very good things which they desire to keep to themselves. Hence the Truth saith to the disciples, "A city that is set on an hill cannot be hid: neither do men light a candle and put it under a bushel, but on a candlestick,

delabrum, ut luceat omnibus, qui in domo sunt [e]." Hinc Petro ait: "Simon Johannis, amas me?" Qui cum se amare protinus respondisset, audivit: "Si diligis me, pasce oves meas [d]." Si ergo dilectionis est testimonium cura pastionis, quisquis virtutibus pollens gregem Dei renuit pascere, pastorem summum convincitur non amare. Hinc Paulus dicit: "Si Christus pro omnibus mortuus est, ergo omnes mortui sunt. Et si pro omnibus mortuus est, superest ut, qui vivunt, jam non sibi vivant, sed ei, qui pro ipsis mortuus est et resurrexit [e]." Hinc Moyses ait, ut uxorem fratris sine filiis defuncti superstes frater accipiat, atque ad nomen fratris filios gignat: quam si accipere forte renuerit, huic in faciem mulier expuat, unumque ei pedem propinquus discalciet, ejusque habitaculum domum discalceati vocet [f]. Frater quippe defunctus ille est, qui post resurrectionis gloriam apparens dixit: "Ite, dicite fratribus meis [g]." Qui quasi sine filiis obiit; quia adhuc electorum suorum numerum non implevit. Hujus scilicet uxorem superstes frater sortiri præcipitur, quia dignum profecto est, ut cura sanctæ Ecclesiæ ei, qui hanc bene regere prævalet, imponatur. Cui nolenti in faciem mulier expuit; quia quisquis ex muneribus, quæ perceperit, prodesse aliis non curat, bonis quoque ejus sancta Ecclesia exprobrans, ei quasi in faciem salivam jactat. Cui ex uno pede calceamentum tollitur, ut discalceati domus vocetur. Scriptum quippe est: "Calceati pedes in præparatione Evangelii pacis [h]." Si ergo ut nostram, sic

[e] Matt. v. 14, 15. [d] Joan. xxi. 16, 17. [e] 2 Cor. v. 15.
[f] Deut. xxv. 5—10. [g] Matt. xxviii. 10. [h] Ephes. vi. 15.

that it may give light to all that are in the house." Hence saith He to Peter, "Simon, son of John, lovest thou Me?" And having at once answered that he loved Him, he was told: "If thou lovest Me, feed My sheep." If, therefore, the care of feeding be the testimony of affection, whosoever aboundeth with virtues and refuseth to feed the flock of God, is proved not to love the Chief Shepherd. Hence Paul speaketh: "If Christ died for all, then are all dead. And if He died for all, it remaineth that those who live, live no more unto themselves, but unto Him which died for them and rose again." Hence, saith Moses, that the brother which is left should take the wife of a brother which hath died without children, and beget children in the name of his brother: and if perchance he refuse to take her, let the woman spit in his face, and let his neighbour pluck the shoe from off his foot, and call his habitation the house of the man that is unshod. Forasmuch as the dead brother is He who, when He appeared after the glory of His resurrection, said: "Go tell My brethren." He, as it were, died without children, because He had not yet filled up the number of His elect: it is His wife that the brother which is left is commanded to take: for it is surely meet that the care of the holy Church should be laid on him who is able to rule her well. And if he will not, the woman spitteth in his face: for whosoever careth not to profit others by the gifts which he hath received, the holy Church, upbraiding him even for his good things, casteth spittle, as it were, in his face. And the shoe is taken from one of his feet, so that his house is called the house of the man that is unshod. For it is written, "Your feet shod with the preparation of the Gospel of peace." If, therefore, we take care as of ourselves, so

curam proximi gerimus, utrumque pedem per calceamentum munimus. Qui vero suam cogitans utilitatem, proximorum negligit, quasi unius pedis calceamentum cum dedecore amittit. Sunt itaque nonnulli qui magnis, ut diximus, muneribus ditati, dum solius contemplationis studiis inardescunt, parere utilitati proximorum in prædicatione refugiunt, secretum quietis diligunt, secessum speculationis appetunt. De quo si districte judicentur, ex tantis procul dubio rei sunt, quantis venientes ad publicum prodesse potuerunt. Qua enim mente is, qui proximis profuturus enitesceret, utilitati ceterorum secretum præponit suum, quando ipse summi Patris unigenitus, ut multis prodesset, de sinu Patris egressus est ad publicum nostrum?

CAPUT VI.

QUOD HI, QUI FONDUS REGIMINIS PER HUMILITATEM FUGIUNT, TUNC VERE SUNT HUMILES, QUUM DIVINIS JUDICIIS NON RELUCTANTUR.

Et sunt nonnulli, qui ex sola humilitate refugiunt, ne eis, quibus se impares æstimant, præferantur. Quorum profecto humilitas, si ceteris quoque virtutibus cingitur, tunc ante Dei oculos vera est, cum ad respuendum hoc, quod utiliter subire præcipitur, pertinax non est. Neque enim vere humilis est, qui superni nutus arbitrium, ut debeat præesse, intelligit, et tamen præesse contemnit. Sed divinis dispositionibus subditus, atque a vitio obstinationis alienus, cum sibi regiminis culmen imperatur, si jam donis præventus est, quibus et aliis prosit, et ex corde debet fugere, et invitus obedire.

of our neighbour, we protect with shoes both our feet. But he who thinketh of his own profits and neglecteth his neighbour's, loseth, as it were, to his disgrace, the shoe of one foot. There are, therefore, some, as we have said, who, being enriched with great gifts, fly from compliance with the advantage of their neighbours by preaching, while they are eager only for the pursuits of study; who love the privacy of quiet, and seek the retirement of contemplation. And if they be judged strictly concerning this, they are doubtless answerable for all the good they might have done had they come into public. For with what conscience can he who would be distinguished for his usefulness to his neighbours put his own privacy before the benefit of others, when the Only-begotten of the Father Most High Himself came forth from the bosom of His Father into public amongst us, that He might do good to many?

CHAPTER VI.

THAT THOSE WHO FLY FROM THE WEIGHT OF GOVERNMENT THROUGH HUMILITY, ARE TRULY HUMBLE ONLY WHEN THEY RESIST NOT THE DIVINE DECREES.

THERE are some who refuse simply from humility, that they may not be set above those to whom they reckon themselves inferior. Their humility, indeed, if it be accompanied also with the other virtues, is real in the sight of God, only when it is not obstinate in eschewing that which it is commanded to undergo with usefulness. For neither is he truly humble who knoweth it to be the good pleasure of the divine will that it is his duty to rule, and yet scorneth so to do. But one who is submissive to the divine disposals, and a stranger to the vice of obstinacy, when the height of government is enjoined upon him, if he be already prevented with gifts by which he may do good to others also, ought both heartily *to avoid it, and* unwillingly to obey.

CAPUT VII.

QUOD NONNUNQUAM PRÆDICATIONIS OFFICIUM ET NONNULLI LAUDABILITER APPETUNT, ET AD HOC NONNULLI LAUDABILITER COACTI PERTRAHUNTUR.

Quamvis nonnunquam prædicationis officium et nonnulli laudabiliter appetunt, et ad hoc nonnulli laudabiliter coacti pertrahuntur; quod liquido cognoscimus, si duorum prophetantium facta pensamus, quorum unus, ut ad prædicandum mitti debuisset, sponte se præbuit, quo tamen alter pergere cum pavore recusavit. Isaias quippe Domino quærenti, quem mitteret, ultro se obtulit dicens: "Ecce ego, mitte me [i]." Jeremias autem mittitur, et tamen ne mitti debeat, humiliter reluctatur dicens: "A, a, a, Domine Deus, ecce nescio loqui, quia puer ego sum [k]." En ab utrisque exterius diversa vox prodiit, sed non a diverso fonte dilectionis emanavit. Duo quippe sunt præcepta caritatis, Dei videlicet amor et proximi. Per activam igitur vitam prodesse proximis cupiens Isaias officium prædicationis appetit: per contemplativam vero Jeremias amori conditoris sedulo inhærere desiderans, ne mitti ad prædicandum debeat, contradicit. Quod ergo laudabiliter alter appetiit, hoc laudabiliter alter expavit. Iste ne tacitæ contemplationis lucra loquendo perderet, ille ne damna studiosi operis tacendo sentiret. Sed hoc in utrisque est subtiliter intuendum, quia et is, qui recusavit, plene non restitit; et is, qui mitti voluit, ante per altaris calculum se purgatum vidit; ne aut non purgatus adire quisque sacra ministeria

[i] Isa. vi. 8. [k] Jer. i. 6.

CHAPTER VII.

THAT SOME, AT TIMES, LAUDABLY DESIRE THE OFFICE OF PREACHING, AND THAT SOME ARE LAUDABLY DRIVEN TO IT BY CONSTRAINT.

And yet at times there are both some who laudably seek the office of preaching, and some who are laudably driven to it by constraint; which we shall clearly see if we ponder the deeds of two of the prophets, of whom one put himself forward of his own accord, that it might be his duty to be sent to preach; whereto the other, nevertheless, with terror refused to go. Esaias, namely, offered himself of his own will to the Lord, when He asked whom He should send, saying, "Here am I, send me." Jeremias, on the other hand, is sent, and yet humbly struggleth that it may not be his duty to be sent, saying, "Ah, Lord God, behold I cannot speak, for I am a child." Behold, a voice externally different hath come forth from the two, but it sprang not from a different fountain of affection. For there are two commands of charity, the love of God, that is, and of our neighbour. Esaias, therefore, desiring by the life of action to do good to his neighbours, seeketh the office of preaching. Jeremias, wishing by the life of contemplation to cleave diligently to the love of his Maker, speaketh against his being bound in duty to be sent to preach. What, therefore, the one laudably sought that the other laudably dreaded. The latter, lest he should squander the gain of silent contemplation by speaking; the former, lest by keeping silence he should have experience of the loss of diligent labour. But this is nicely to be observed in both; that both he who refused resisted not to the end, and he who would be sent had first seen himself purged by the coal from off the altar: that no one who is not purged should dare to approach the sacred ministry, nor

audeat, aut quem superna gratia elegit, sub humilitatis specie superbe contradicat. Quia igitur valde difficile est, purgatum se quemlibet posse cognoscere, prædicationis officium tutius declinatur; nec tamen declinari, ut diximus, pertinaciter debet, cum ad suscipiendum hoc superna voluntas agnoscitur. Quod Moyses utrumque miro opere explevit, qui præesse tantæ multitudini et noluit et obedivit. Superbus enim fortasse esset, si ducatum plebis innumeræ sine trepidatione susciperet; et rursum superbus existeret, si auctoris imperio obedire recusaret. Utrobique ergo humilis, utrobique subjectus, et præesse populis semetipsum metiendo noluit, et tamen de imperantis viribus præsumendo consensit. Hinc ergo, hinc quique præcipites colligant, cum quanta culpa ex appetitu proprio ceteris præferri non metuunt, si sancti viri plebium ducatum suscipere Deo etiam jubente timuerunt. Moyses suadente Domino trepidat; et infirmus quisque ut honoris onus percipiat anhelat; et qui ad casum valde urgetur ex propriis, humerum libenter opprimendus ponderibus submittit alienis; quæ egit ferre non valet, et auget quod portet.

CAPUT VIII.

DE HIS, QUI PRÆESSE CONCUPISCUNT, ET AD USUM SUÆ LIBIDINIS INSTRUMENTUM APOSTOLICI SERMONIS ARRIPIUNT.

PLERUMQUE vero qui præesse concupiscunt ad usum suæ libidinis instrumentum apostolici sermonis arripiunt, quo ait: "Si quis episcopatum desiderat, bonum

he whom heavenly grace hath chosen, prove a proud gainsayer under colour of humility. Seeing, then, that it is very difficult for any man to be able to know that he is purged, the office of preaching is more safely declined; and yet, as we have said, it ought not stubbornly to be declined, when the divine will is discerned that it should be undertaken. Both which things Moses wonderfully fulfilled, who was both unwilling to be set over such a multitude, and was obedient. For, perchance, he would have been proud if he had undertaken the guidance of an innumerable people without trembling; and again, he would have shewn himself proud if he had refused to obey the command of his Creator. Being, therefore, in both points humble, and in both points submissive, taking his own measure, he was unwilling to be over the tribes, and yet, trusting in the strength of Him that gave him the command, he consented. From hence, then, let all rash persons gather how great their fault is in not fearing to be set over others by their own seeking, whereas holy men have feared to undertake the guidance of the people, even when God bade them. Moses trembleth while God persuadeth him; and every weakling is panting to take on him the burden of authority; he who is heavily pressed towards falling by his own matters, gladly giveth his shoulder that he may be weighed down by other men's; he hath not strength to bear what he was taking, and he increaseth his load.

CHAPTER VIII.

CONCERNING THOSE WHO COVET PREEMINENCE, AND LAY HOLD OF THE PRETEXT OF THE APOSTLE'S SPEECH FOR THE PURPOSE OF THEIR OWN PLEASURE.

Now, for the most part, those who desire to be in high places lay hold, for the purposes of their own pleasure, of the pretext of the Apostle's speech, where he saith, "If

opus desiderat[1];" qui tamen laudans desiderium, in pavorem vertit protinus quod laudavit, cum repente subjungit: "Oportet autem Episcopum irreprehensibilem esse[2]." Cumque virtutum necessaria subsequenter enumerat, quæ sit irreprehensibilitas ipsa, manifestat. Et favet ergo ex desiderio, et terret ex præcepto, ac si aperte dicat: Laudo quod quæritis, sed prius discite, quid quæratis, ne dum vosmetipsos metiri negligitis, tanto fœdior vestra reprehensibilitas appareat, quanto et a cunctis conspici in honoris arce festinat. Magnus enim regendi artifex favoribus impellit, terroribus retrahit: ut auditores suos et descripto irreprehensibilitatis culmine restringat a superbia, et officium laudando quod quæritur, componat ad vitam. Quamvis notandum, quod illo in tempore hoc dicitur, quo quisquis plebibus præerat, primus ad martyrii tormenta ducebatur. Tunc ergo laudabile fuit episcopatum quærere, quando per hunc quemque dubium non erat ad supplicia graviora pervenire. Unde ipsum quoque episcopatus officium boni operis expressione definitur, cum dicitur: "Si quis episcopatum desiderat, bonum opus desiderat[3]." Ipse ergo sibi testis est, quia episcopatum non appetit, qui non per hunc boni operis ministerium, sed honoris gloriam quærit. Sacrum quippe officium non solum non diligit omnino, sed nescit, qui ad culmen regiminis anhelans in occulta meditatione cogitationis ceterorum subjectione pascitur, laude propria lætatur, ad honorem cor elevat, rerum affluentium abundantia exultat. Mundi ergo lucrum quæritur sub ejus honoris specie, quo mundi destrui

[1] 1 Tim. iii. 1. [2] 1 Tim. iii. 2. [3] 1 Tim. iii. 1.

a man desire the office of a bishop, he desireth a good work:" and yet, while he praiseth the desire, he forthwith turneth to fear that which he praised, since he addeth straightway, "But a bishop must be blameless:" and, when he afterwards recounteth the necessary virtues, he sheweth what that blamelessness is. He both favoureth them, therefore, according to their desire, and affrighteth them according to his precept; even as if he should say plainly, I praise you that ye seek it; but learn first what ye are seeking; lest while ye neglect to take the measure of yourselves, your blameableness should appear the grosser, as it the more hasteneth to be seen by all in the post of honour. For the great master of government spurreth on by encouragement and checketh with fears; both to restrain his hearers from pride, by describing the height of blamelessness; and to influence their life, by praising the office which is sought. And yet it is to be noted that this was spoken at a time when whosoever was set over the people was the first to be led to the torments of martyrdom. At that time then it was praiseworthy to seek the office of a bishop, when it was not doubtful but that a man by it would come to heavier punishments. Whence also the office of a bishopric itself is described by the expression of a good work, when it is said, "If a man desire the office of a bishop, he desireth a good work." He is, therefore, a witness against himself that he doth not desire the bishop's office, who seeketh through it, not the ministry of a good work, but the honour of dignity. Indeed, he not merely loveth not the sacred office at all, but knoweth it not, who, while he is panting for the summit of authority, feedeth himself in the secret meditations of his thoughts on the subjection of others, rejoiceth in his own praise, lifteth up his heart to honour, and exulteth in the abundance of affluence. The gain of this world, therefore, is sought under colour of that dignity by which the gains of this world ought to have

lucra debuerunt. Cumque mens humilitatis culmen arripere ad elationem cogitat, quod foris appetit, intus immutat.

CAPUT IX.

QUOD MENS PRÆESSE VOLENTIUM PLERUMQUE SIBI FICTA BONORUM OPERUM PROMISSIONE BLANDITUR.

Sed plerumque hi, qui subire magisterium pastorale cupiunt, nonnulla quoque bona opera animo proponunt; et quamvis hoc elationis intentione appetant, operaturos tamen se magna pertractant; fitque, ut aliud in imis intentio supprimat, aliud tractantis animo superficies cogitationis ostendat. Nam sæpe sibi de se mens ipsa mentitur, et fingit se de bono opere amare, quod non amat, de mundi autem gloria non amare, quod amat: quæ principari appetens fit ad hoc pavida cum quærit, audax cum pervenerit. Tendens enim, ne non perveniat, trepidat; sed repente perveniens jure sibi hoc debitum, ad quod pervenerit, putat. Cumque percepti principatus officio perfrui seculariter cœperit, libenter obliviscitur quidquid religiose cogitavit. Unde necesse est, ut cum cogitatio extra usum ducitur, protinus mentis oculus ad opera transacta revocetur; ac penset quisque, quid subjectus egerit, et repente cognoscit, si prælatus bona agere quæ proposuerit possit; quia nequaquam valet in culmine

been destroyed. And when the soul thinketh to snatch at the summit of humility for advancement, it inwardly changeth that which outwardly it seeketh.

CHAPTER IX.

THAT THE SOUL OF THOSE WHO WISH FOR PREEMINENCE FLATTERETH ITSELF FOR THE MOST PART WITH A FALSE PROMISE OF GOOD WORKS.

But, for the most part, those who desire to take upon them the office of pastoral teaching set before their mind also certain good works. And although they seek it for the purpose of advancement, yet they fancy that they will do great things; and so it cometh to pass that their intention keepeth one thing down in the depths thereof, while the surface of their thoughts setteth forth another to the mind of him that toucheth them. For the soul oftentimes lieth to itself concerning itself, and feigneth, as touching a good work, that it loveth that which it loveth not, but as touching the glory of this world that it loveth not that which it loveth; and desiring to be chief, it cometh to be in fear towards it while it is seeking, but bold when it hath reached it. For while he is making for it, he is afraid lest he should not reach it; but when he reacheth it, forthwith he thinketh that which he hath reached to be due to him by right. And when he hath begun to enjoy, in a worldly manner, the office of preeminence which he hath obtained, he gladly forgetteth whatsoever he had thought of in the way of religion. Whence it is needful, when a man's thoughts are carried beyond his accustomed sphere, that the eye of the soul be forthwith recalled to his former deeds, and that each man should ponder what he did in a lower station, and straightway he will see whether, if he be advanced, he may be able to perform the good he intended, since a man who ceased not to be proud when he was

humilitatem discere, qui in imis positus non desiit superbire. Nescit laudem, cum suppetit, fugere, qui ad hanc didicit, cum deesset, anhelare. Nequaquam vincere avaritiam potest, quando ad multorum sustentationem tenditur is cui sufficere propria nec soli potuerunt. Ex anteacta ergo vita se quisque inveniat, ne in appetitu se culminis imago cogitationis illudat. Quamvis plerumque in occupatione regiminis ipse quoque boni operis usus perditur, qui in tranquillitate tenebatur; quia quieto mari recte navem et imperitus dirigit, turbato autem tempestatis fluctibus etiam peritus se nauta confundit. Quid namque est potestas culminis, nisi tempestas mentis? in qua semper cogitationum procellis navis cordis quatitur, huc illucque incessanter impellitur, ut per repentinos excessus oris et operis quasi per obviantia saxa frangatur. Inter haec itaque quid sequendum est, quid tenendum, nisi ut virtutibus pollens coactus ad regimen veniat, virtutibus vacuus nec coactus accedat? Ille si omnino renititur, caveat ne acceptam pecuniam in sudarium ligans, de ejus occultatione judicetur. Pecuniam quippe in sudario ligare est percepta dona sub otio lenti tor-poris abscondere[o]. At contra, iste cum regimen appetit, attendat, ne per exemplum pravi operis Pharisaeorum more ad ingressum regni tendentibus obstaculum fiat, qui juxta Magistri vocem nec ipsi intrant, nec alios intrare permittunt[p]. Cui considerandum quoque est, quia cum causam populi electus praesul suscipit, quasi ad aegrum medicus accedit. Si ergo adhuc in

[o] Luc. xix. 20. [p] Matt. xxiii. 13.

set in the lowest station, can by no means learn humility in the highest. He knoweth not how to shun praise when it is at hand, who learnt to gasp after it when it was far from him. He can in no wise conquer avarice when he cometh to have to support many, whom his own goods could not suffice when he was alone. Let each man, therefore, find out himself from his past life, lest in his desire for eminence he be mocked by a phantom of his imagination. In any wise, speaking generally, in the employments of government, the practice even of good works, which was kept in leisure, is lost; because even an unskilful hand can steer a ship aright in a quiet sea, but when it is troubled by the waves of a storm even a skilful sailor is confounded. And what is the height of power but a storm in the soul, in which the vessel of the heart is ever tossed by gusts of feeling, and driven without ceasing hither and thither, so that it is wrecked by transgressions in word and deed, as though by rocks that meet it. In the midst of this, then, what is to be followed, or what is to be held, but this: that he who is strong in virtues should, under constraint, come to govern; but he that is without virtues should not undertake it, even by constraint? The former, if he fight against it to the last, must beware lest, binding up the money which he hath received in a napkin, he be judged for the hiding thereof. For to bind money up in a napkin is to hide the gifts enjoyed under the listlessness of a sluggish inactivity. But, contrariwise, the latter, while he desireth to govern, should take heed lest, after the manner of the Pharisees, he come by his example of evil doing to be an hindrance to them that are making for the entrance of the kingdom; who, according to the saying of the Master, neither enter themselves, nor suffer others to enter. He should consider also, that when he is chosen bishop, and taketh upon him the charge of the people, he cometh as a physician to a sick man. If, therefore, his passions be still alive in his

ejus opere passiones vivunt, qua præsumtione percussum mederi properat, qui in facie vulnus portat?

CAPUT X.

QUALIS QUISQUE AD REGIMEN VENIRE DEBEAT.

Ille igitur, ille modis omnibus debet ad exemplum vivendi pertrahi, qui cunctis carnis passionibus moriens jam spiritaliter vivit, qui prospera mundi postposuit, qui nulla adversa pertimescit, qui sola interna desiderat. Cujus intentioni bene congruens, nec omnino per imbecillitatem corpus, nec valde per contumeliam repugnat spiritus. Qui ad aliena cupienda non ducitur, sed propria largitur. Qui per pietatis viscera citius ad ignoscendum flectitur, sed nunquam plus quam deceat ignoscens, ab arce rectitudinis inclinatur. Qui nulla illicita perpetrat, sed perpetrata ab aliis ut propria deplorat. Qui ex affectu cordis alienæ infirmitati compatitur, sicque in bonis proximi sicut in suis provectibus lætatur. Qui ita se imitabilem ceteris in cunctis, quæ agit, insinuat, ut inter eos non habeat quod saltem de transactis erubescat. Qui sic studet vivere, ut proximorum quoque corda arentia doctrinæ valeat fluentis irrigare. Qui orationis usu et experimento jam didicit, quod obtinere a Domino, quæ poposcerit, possit, cui per effectus vocem jam quasi specialiter dicitur: "Adhuc loquente te dicam: Ecce adsum[q]." Si enim fortasse quis veniat, ut pro se ad intercedendum nos apud potentem quempiam virum, qui sibi iratus, nobis vero est incognitus, ducat, protinus respondemus: Ad in-

[q] Isa. lviii. 9.

practice, with what confidence doth he hasten to minister to the wounded who carrieth a gash in his forehead?

CHAPTER X.

WHAT MANNER OF MAN OUGHT TO COME TO GOVERN.

He, therefore, ought by all means to be brought forward for a pattern of life, who, dying to the affections of the flesh, already liveth after a spiritual sort, who hath left worldly prosperity behind, who feareth no adversity, and desireth only inward wealth. And, agreeing well with his intentions, neither doth his body in any wise strive against them through infirmity, nor his spirit greatly by disdain. He who is not drawn to desire other men's goods, but is liberal with his own. Who through his bowels of compassion is quickly bent to forgiveness, but is never, by forgiving more than is meet, turned away from the post of uprightness. Who is guilty of no unlawful deeds, but mourneth for those that are committed by others, as though they were his own. Who feeleth for the infirmity of others with hearty sympathy, and rejoiceth in the good deeds of his neighbour as in his own advancement. Who so giveth himself for a pattern in all things to others, that he have nothing, at least in act, to put him to shame among them. Who striveth so to live, as to be able to water also the parched hearts of his neighbours with streams of doctrine. Who hath already learnt by the using and making proof of prayer that he can obtain from the Lord what things he asketh, to whom it is already said, as it were specially by the voice of experience, "Whiles thou art yet speaking, I will say, Lo! here I am!" For if any one should chance to come to take us to intercede for him with some powerful man who is angry with him and a stranger to us, we should answer at once: "We cannot go to intercede, because

tercedendum venire non possumus, quia familiaritatis ejus notitiam non habemus. Si ergo homo apud hominem, de quo minime præsumit, fieri intercessor erubescit, qua mente apud Deum intercessionis locum pro populo arripit, qui familiarem se ejus gratiæ esse per vitæ meritum nescit? Aut ab eo quomodo aliis veniam postulat, qui utrum sibi sit placatus, ignorat? Qua in re adhuc aliud est sollicitius formidandum, ne qui placare posse iram creditur, hanc ipse ex proprio reatu mereatur. Cuncti enim liquido novimus, quia cum is, qui displicet, ad intercedendum mittitur, irati animus ad deteriora provocatur. Qui ergo adhuc desideriis terrenis adstringitur, caveat ne districti iram judicis gravius accendens, dum loco delectatur gloriæ, fiat subditis auctor ruinæ.

CAPUT XI.

QUALIS QUISQUE AD REGIMEN VENIRE NON DEBEAT.

Solerter ergo se quisque metiatur, ne locum regiminis assumere audeat, si adhuc in se vitium damnabiliter regnat; ne is, quem crimen depravat proprium, intercessor fieri appetat pro culpis aliorum. Hinc etenim superna voce ad Moysen dicitur: "Loquere ad Aaron: Homo de semine tuo per familias, qui habuerit maculam, non offeret panes Domino Deo suo, nec accedet ad ministerium ejus[r]." Ubi et repente subjungitur: "Si cæcus fuerit, si claudus, si vel parvo, vel grandi et torto naso, si fracto pede, si manu, si gibbus, si lippus, si albuginem habens in oculo, si jugem

[r] Lev. xxi. 17.

we have no intimate acquaintance with him." If, therefore, a man is ashamed to be an intercessor with a man with whom he hath no assurance, with what heart doth he catch at the place of interceding for the people with God, who knoweth not by the worthiness of his life that he is acquainted with His grace? Or, how doth he ask pardon from Him for others, who is ignorant whether or no He be appeased towards himself? And, in this matter, there is yet another point more anxiously to be dreaded: lest he who is supposed to be able to appease His anger, should himself deserve it by his own sinfulness. For we all know perfectly that when he that is displeasing is sent to intercede, the wrath of him who is angry is provoked to further extremities. He, therefore, who is still bound by earthly desires, must beware, lest by kindling more fiercely the wrath of his strict Judge, he become the author of ruin to those that are put under him, while he is delighting himself with the place of honour.

CHAPTER XI.

WHAT MANNER OF MAN OUGHT NOT TO COME TO GOVERN.

Let each man, therefore, carefully take the measure of himself, that he presume not to take to himself the place of governing, if as yet vice reign in him to his damnation; that he whom his own crime debaseth, desire not to be made an intercessor for the sins of others. Whence also it is said to Moses by the voice from on high: "Speak unto Aaron, that the man of thy seed throughout their families who hath a blemish shall not offer bread to the Lord his God, neither shall he come near to minister." And forthwith it is added there, "If he be blind, or lame, or have a little, or great and crooked nose, or be broken-footed or broken-handed, or be crookbackt, or blear-eyed, or have a whiteness in his eyes,

scabiem, si impetiginem in corpore, vel ponderosus[s]." Cæcus quippe est, qui supernæ contemplationis lumen ignorat; qui præsentis vitæ tenebris pressus, dum venturam lucem nequaquam diligendo conspicit, quo gressus operis porrigat, nescit. Hinc etenim prophetante Anna dicitur: "Pedes Sanctorum suorum servabit, et impii in tenebris conticescent[t]." Claudus vero est, qui quidem, quo pergere debeat, aspicit, sed per infirmitatem mentis vitæ viam perfecte non valet tenere, quam videt; quia ad virtutis statum dum fluxa consuetudo non erigitur, quo desiderium innititur, illuc gressus operis efficaciter non sequuntur. Hinc enim Paulus dicit: "Remissas manus et dissoluta genua erigite, et gressus rectos facite pedibus vestris, ut non claudicans quis erret, magis autem sanetur[u]." Parvo autem naso est, qui ad tenendam mensuram discretionis idoneus non est. Naso quippe odores fœtoresque discernimus. Recte ergo per nasum discretio exprimitur, per quam virtutes eligimus, delicta reprobamus. Unde et in laude sponsæ dicitur: "Nasus tuus sicut turris, quæ est in Libano[x]," quia nimirum sancta Ecclesia, quæ ex causis singulis tentamenta prodeant, per discretionem conspicit, et ventura vitiorum bella ex alto deprehendit. Sed sunt nonnulli, qui dum æstimari hebetes nolunt, sæpe se in quibusdam inquisitionibus plus, quam necesse est, exercentes, ex nimia subtilitate falluntur. Unde hic quoque subditur: "Vel grandi et torto naso." Nasus enim grandis et tortus est discretionis subtilitas immoderata, quæ dum plus quam decet excre-

[s] Lev. xxi. 18—20.
[t] 1 Reg. ii. 9.
[u] Heb. xii. 12, 13.
[x] Cant. vii. 4.

or a continual scab or scurf in his body, or have a rupture." For the blind is he who is ignorant of the light of celestial contemplation; who being weighed down with the darkness of this present life, and seeing not the light that is to come, because he loveth it not, knoweth not whither he is carrying the steps of his deeds. Hence, also, it is said in the prophecy of Anna: "He will keep the feet of His saints; and the wicked shall be silent in darkness." But the lame is he who seeth indeed whither he ought to go, but, for the infirmity of his soul, he is not able perfectly to keep the way of life which he seeth; for while his dissolute habit is not raised up to the state of virtue, the footsteps of his deeds follow not thoroughly to that point unto which his desire struggleth. Hence also Paul speaketh: "Lift up the hands that hang down, and the feeble knees, and make straight paths for your feet, that no man be lame and go out of the way, but rather be healed." But he hath a small nose who is not able to keep the measure of discernment. For by the nose we discern good and evil odours. Rightly, then, doth the nose express discernment, whereby we choose virtues and eschew offences. Whence also it is said in praise of the spouse: "Thy nose is as the tower which is in Libanus." For the holy Church assuredly seeth by discernment what temptations arise from several causes, and discovereth from on high the battles of wickedness that are to come. But there are some who, while they are unwilling to be counted dull, oftentimes exercise themselves more than is necessary in certain enquiries, and are mistaken through overmuch nicety; whence this also is added, "or with a great and crooked nose." For a great and crooked nose is an immoderate nicety of discernment, which, when it hath grown

verit, actionis suæ rectitudinem ipsa confundit. Fracto autem pede vel manu est, qui viam Dei pergere omnino non valet, atque a bonis actibus funditus exors vacat: quatenus hæc non ut claudus saltem cum infirmitate teneat, sed ab his omnimodo alienus existat. Gibbus vero est, quem terrenæ sollicitudinis pondus deprimit, ne unquam ad superna respiciat, sed solis his, quæ in infimis calcantur, intendat. Qui et si quando aliquid ex bono patriæ cœlestis audierit, ad hoc nimirum perversæ consuetudinis pondere prægravatus cordis faciem non attollit: quia cogitationis statum erigere non valet, quem terrenæ usus sollicitudinis curvum tenet. Ex horum quippe specie Psalmista dicit: "Incurvatus sum et humiliatus sum usquequaque[y]." Quorum culpam quoque per semetipsam Veritas reprobans, ait: "Semen autem, quod in spinis cecidit, hi sunt, qui audierunt verbum, et a sollicitudinibus et divitiis et voluptatibus vitæ euntes suffocantur, et non referunt fructum[z]." Lippus vero est, cujus quidem ingenium ad cognitionem veritatis emicat, sed tamen hoc carnalia opera obscurant. In lippis quippe oculis pupillæ sanæ sunt, sed humore defluente infirmatæ palpebræ grossescunt; quorum, quia infusione crebro atteruntur, etiam acies pupillæ vitiatur. Et sunt nonnulli, quorum sensum carnalis vitæ operatio sauciat, qui videre recta subtiliter per ingenium poterant, sed usu pravorum actuum caligant. Lippus itaque est, cujus sensum natura exacuit, sed conversationis pravitas confundit. Cui bene per Angelum dicitur: "Collyrio inunge oculos tuos, ut videas[a]." Collyrio quippe oculos, ut videamus,

[y] Psal. xxxvii. 7. [z] Luc. viii. 14. [a] Apoc. iii. 18.

up beyond what is fitting, doth itself confuse the rightness of its actions. But he is broken-footed, or broken-handed, who is wholly unable to walk in the ways of God, and totally empty, without part or lot in good deeds: forasmuch as he doth not, as the lame, hold to them, though with infirmity, but is a stranger to them altogether. But the crookbackt is one whom the load of earthly anxiety weigheth down, so that he can never look up to things above, but is solely fixed on those which are trodden under foot amongst the lowest: and if he should ever hear anything of the good of his heavenly country, being overburdened doubtless with the weight of his froward custom, he lifteth not up the countenance of his soul thereto. For he cannot raise the state of his thoughts who is kept bent by the habit of earthly anxiety. Of this sort the Psalmist speaketh: "I am bowed down and humbled every way." Whose fault the Truth, reproving by Himself, speaketh: "But the seed which fell among thorns are they which heard the word, and are choked as they go by the cares and riches and pleasures of life, and bring forth no fruit." But the blear-eyed is one whose mind indeed is bright for learning the truth, but it is darkened by fleshly deeds. For in blear eyes the pupils are sound, but the eyelashes are clogged, being weakened by the dropping rheum: and because they are worn away continually by their watering, even the sight of the apple of such eyes is injured. And there are some whose sense is hurt by the working of the carnal life; who could see clearly what was right with their intellect, but grow dark by the habit of wicked actions. The blear-eyed, therefore, is one whose sense is sharp by nature, but confused by the sinfulness of his conversation. And it is well said to him by the angel, "Anoint thine eyes with eye-salve, that thou mayest see." For we anoint our

inungimus, cum ad cognoscendam veri luminis claritatem intellectus nostri aciem medicamine bonæ operationis adjuvamus. Albuginem vero habet in oculo, qui veritatis lucem videre non sinitur; quia arrogantia sapientiæ seu justitiæ cæcatur. Pupilla namque oculi nigra videt, albuginem tolerans nil videt; quia videlicet sensus humanæ cogitationis si stultum se peccatoremque intelligit, cognitionem intimæ claritatis apprehendit. Si autem candorem sibi justitiæ seu sapientiæ tribuit, a luce se supernæ cognitionis excludit; et eo claritatem veri luminis nequaquam penetrat, quo se apud se per arrogantiam exaltat: sicut de quibusdam dicitur: "Dicentes enim se esse sapientes, stulti facti sunt[b]." Jugem vero habet scabiem, cui carnis petulantia sine cessatione dominatur. In scabie etenim fervor viscerum ad cutem trahitur, per quam recte luxuria designatur; quia si cordis tentatio usque ad operationem prosilit, nimirum fervor intimus usque ad cutis scabiem prorumpit, et foris jam corpus sauciat; quia dum in cogitatione voluptas non roprimitur, etiam in actione dominatur. Quasi enim cutis pruriginem Paulus curabat abstergere, cum dicebat: "Tentatio vos non apprehendat, nisi humana[c];" ac si aperte diceret: Humanum quidem est tentationem in corde perpeti, dæmoniacum vero est in tentationis certamine et in operatione superari. Impetiginem quoque habet in corpore, quisquis avaritia vastatur in mente: quæ si in parvis non compescitur, nimirum sine mensura dilatatur. Impetigo quippe sine dolore corpus occupat, et absque occupati tædio excrescens membrorum decorem fœdat; quia et avaritia capti animum, dum quasi de-

[b] Rom. i. 22. [c] 1 Cor. x. 13.

eyes with eye-salve that we may see, when we assist the sight of our understanding to learn the brightness of the true light by the medicine of good works. But he hath a whiteness in his eye who is not suffered to see the light of truth, because he is blinded by the presumption of wisdom or righteousness. For the apple of the eye, when it is black seeth, but when it beareth white on it, it seeth nothing; because, in truth, the sense of man's understanding, if he know himself to be foolish and sinful, apprehendeth the knowledge of the inward brightness; but if he attribute to himself the whiteness of wisdom or righteousness, he shutteth himself out from the light of heavenly knowledge, and never reacheth unto the brightness of the true light, inasmuch as he exalteth himself within himself by presumption; as it is said of certain, "professing themselves to be wise, they became fools." But he hath a continual scab in whom wantonness of the flesh ruleth without intermission. For in a scab the heat of the inwards is drawn to the skin, whereby lechery is rightly described: for if the temptation of the mind burst out even into act, without doubt the inward heat breaketh out even into a scab in the skin, and by that time it woundeth the body without; for when voluptuousness is not put down in the mind it ruleth also in the actions. For Paul was careful to wipe it off, like an itching of the skin, when he said: "Let no temptation take you, but such as is common to man;" as if he should say openly, It is common to man to suffer temptation in the heart, but it is devilish to be overcome also in act in the struggle with temptation. He also hath a scurf in his body whosoever is laid waste in his soul by covetousness; for if it be not restrained in small matters, it spreadeth out of all measure. For a scurf taketh hold on the body without pain, and growing out without annoyance to him that it seizeth, it defaceth the comeliness of his members: for covetousness, while it delighteth

lectat, exulcerat; dum adipiscenda quæque cogitationi objicit, ad inimicitias accendit, et dolorem in vulnere non facit, quia æstuanti animo ex culpa abundantiam promittit. Sed decor membrorum perditur, quia aliarum quoque virtutum per hanc pulchritudo depravatur; et quasi totum corpus exasperat, quia per universa vitia animum supplantat, Paulo attestante, qui ait: "Radix omnium malorum est cupiditas[d]." Ponderosus vero est, qui turpitudinem non exercet opere, sed tamen ab hac cogitatione continua sine moderamine gravatur in mente: qui nequaquam quidem usque ad opus nefarium rapitur, sed ejus animus voluptate luxuriæ sine ullo repugnationis stimulo delectatur. Vitium quippe est ponderis, cum humor viscerum ad virilia labitur, quæ profecto cum molestia dedecoris intumescunt. Ponderosus ergo est, qui totis cogitationibus ad lasciviam defluens, pondus turpitudinis gestat in corde; et quamvis prava non exerceat opere, ab his tamen non evellitur mente. Nec ad usum boni operis in aperto valet assurgere, quia gravat hunc in abditis pondus turpe. Quisquis ergo quolibet horum vitio subigitur, panes Domino offerre prohibetur, ne profecto diluere aliena delicta non valeat is, quem adhuc propria devastant. Quia igitur paucis ad pastorale magisterium dignus qualiter veniat, atque hoc indignus qualiter pertimescat, ostendimus: nunc is, qui ad illud digne pervenerit, in eo qualiter vivere debeat, demonstremus.

[d] 1 Tim. vi. 10.

as it were the mind of him that is taken by it, filleth it with sores; and while it setteth before the thoughts things to be obtained, it inflameth them to enmity, and causeth no pain in the wound, because it promiseth to the fevered soul abundance from her sin. But the comeliness of the members perisheth; for by this the beauty of other virtues also is marred: and it maketh the whole body rough, as it were; for it overthroweth the soul by all vices, as Paul testifieth, who saith: "Greediness is the root of all evils." But he hath a rupture who doth not practise vileness in act, but yet is burdened in mind by the thought of it continually without measure; who is never, indeed, hurried away so far as to a deed of iniquity, but his heart is delighted with the pleasures of lechery, without any pricking of remorse. For the disease of rupture is when the moisture of the bowels falleth to the secret parts, which straightway swell with an indecent burden. He, therefore, is ruptured who, with all his thoughts running to lasciviousness, beareth a load of vileness in his heart; and though he practise not iniquity in deed, yet he is not torn away from it in heart. Neither can he rise to the practice of good works in that which is seen, because a load of shame weigheth him down in things that are hidden. Whosoever, therefore, is overcome by any of these vices is forbidden to offer bread to the Lord, lest, forsooth, he should be unable to wash away other men's offences, who is yet ravaged by his own. Since, then, we have shewn in few words how he that is worthy cometh to the office of pastoral teaching, and how he that is unworthy of it should be afraid, let us now point out how he that hath come to it worthily ought to live in it.

PARS SECUNDA.

DE VITA PASTORIS.

CAPUT I.

IN QUI AD REGIMEN ORDINATE PERVENERIT, QUALEM SE IN IPSO REGIMINE DEBEAT EXHIBERE.

TANTUM debet actionem populi actio transcendere Præsulis, quantum distare solet a grege vita pastoris. Oportet namque, ut metiri sollicite studeat, quanta tenendæ rectitudinis necessitate constringitur, sub cujus æstimatione populus grex vocatur. Sit ergo necesse est cogitatione mundus, actione præcipuus, discretus in silentio, utilis in verbo, singulis compassione proximus, præ cunctis contemplatione suspensus, bene agentibus per humilitatem socius, contra delinquentium vitia per zelum justitiæ erectus, internorum curam in exteriorum occupatione non minuens, exteriorum providentiam in internorum sollicitudine non relinquens. Sed hæc, quæ breviter enumerando perstrinximus, paulo latius replicando disseramus.

CAPUT II.

UT RECTOR COGITATIONE SIT MUNDUS.

RECTOR semper cogitatione sit mundus, quatenus nulla hunc immunditia polluat, qui hoc suscepit officii, ut in alienis quoque cordibus pollutionis maculas

PART II.

TREATING OF THE LIFE OF THE PASTOR.

CHAPTER I.

WHAT MANNER OF MAN ONE WHO HATH COME TO GOVERN AFTER AN ORDERLY SORT SHOULD SHEW HIMSELF IN GOVERNING.

THE conduct of a prelate ought so far to surpass the conduct of the people, as the life of the shepherd is wont to be removed from that of his flock. For he should diligently strive to measure by what an obligation to keep righteousness he is bound, in comparison of whose dignity the people are called sheep. He must needs, therefore, be pure in thought, chief in action, discreet in silence, profitable in speech, a neighbour to every one by sympathy, absorbed in contemplation above all men, a companion of well-doers by lowliness, prompt in the zeal of righteousness against the vices of transgressors, abating not his care for things within through his employment about things without, nor abandoning the management of outward matters in his anxiety for things within. But these points, which we have shortly touched on in recounting, let us discuss by a little fuller explanation.

CHAPTER II.

THAT A RULER SHOULD BE PURE IN THOUGHT.

A RULER should be always pure in thought, to the end that no uncleanness may pollute him who hath taken upon himself the office of cleansing also the spots of pollution in the hearts

tergat: quia necesse est, ut esse munda studeat manus, quæ diluere sordes curat; ne tacta quæque deterius inquinet, si sordida insequens lutum tenet. Hinc namque per Prophetam dicitur: "Mundamini, qui fertis vasa Domini[a]." Domini etenim vasa ferunt, qui proximorum animas ad æterna sacraria perducendas in suæ conversationis fide suscipiunt. Apud semetipsos ergo quantum debeant mundari conspiciant, qui ad æternitatis templum vasa viventia in sinu propriæ sponsionis portant. Hinc divina voce præcipitur, ut in Aaron pectore rationale judicii vittis ligantibus imprimatur; quatenus sacerdotale cor nequaquam cogitationes fluxæ possideant, sed ratio sola constringat; nec indiscretum quid vel inutile cogitet, qui ad exemplum aliis constitutus ex gravitate vitæ semper debet ostendere, quantam in pectore rationem portet[b]. In quo etiam rationali vigilanter adjungitur, ut duodecim Patriarcharum nomina describantur. Adscriptos etenim patres semper in pectore ferre, est antiquorum vitam sine intermissione cogitare. Nam tunc sacerdos irreprehensibiliter graditur, cum exempla Patrum præcedentium indesinenter intuetur, cum Sanctorum vestigia sine cessatione considerat, et cogitationes illicitas deprimit, ne extra ordinis limitem operis pedem tendat. Quod bene etiam rationale judicii vocatur; quia debet rector subtili semper examine bona malaque discernere, et quæ vel quibus, quando vel qualiter congruant, studiose cogitare, nihilque proprium quærere, sed sua commoda propinquorum bona deputare. Unde illic scriptum

[a] Isai. lii. 11. [b] Exod. xxviii. 15, &c.

of others: for the hand which undertaketh to wipe off others defilements must needs be careful to be clean itself, that it may not worse befoul all that it toucheth, if, from following after things defiled, it have mud cleaving to it. For this cause it is spoken by the Prophet: "Be ye clean that bear the vessels of the Lord." For they bear the vessels of the Lord who take upon them to carry the souls of their neighbours by the faithfulness of their conversation to the eternal sanctuary. Let them, therefore, consider with themselves how much they ought to be cleansed who carry living vessels in the bosom of their own profession to the temple of eternity. Hence, it is commanded by the voice of God that the breastplate of judgment should be fixed upon Aaron's heart by being bound with laces, to the end that the priest's heart should never be occupied with dissolute thoughts, but should be bound by reason only; that he meditate not on anything indiscreet or useless, who, being set for an example to others, ought ever to shew, by the gravity of his life, how much reason he carrieth in his breast. In regard to which breastplate it is carefully added, that the names of the twelve Patriarchs be therein written. For always to bear the Fathers written on the breast is to meditate without ceasing on the lives of them of old time. For the priest walketh blamelessly when he looketh continually on the examples of the Fathers which went before him; when he considereth without ceasing the footsteps of the saints, and putteth down unlawful imaginations, lest he should lift the foot of action beyond the line of his order. And this is rightly called the breastplate of judgment, because the ruler ought always to distinguish good and evil by a nice discernment, and carefully to consider both what things, and to what persons, when and how they agree, and to seek nothing of his own, but to account his own convenience the property of his neighbours. Whence it is written there, "And thou shalt

est: "Pones autem in rationali judicii doctrinam et veritatem, quæ erunt in pectore Aaron, quando ingredietur coram Domino, et gestabit judicium filiorum Israel in pectore suo in conspectu Domini semper[c]." Sacerdoti quippe judicium filiorum Israel in pectore coram Domini conspectu gestare, est subjectorum causas pro sola interni judicis intentione discutere, ut nihil se ei humanitatis admisceat in hoc quod divina positus vice dispensat, ne correptionis studia privatus dolor exasperet. Cumque contra aliena vitia æmulator ostenditur, quæ sua sunt exequatur: ne tranquillitatem judicii aut latens invidia maculet, aut præceps ira perturbet. Sed dum consideratur terror ejus, qui super omnia præsidet, videlicet judicis intimi, non sine magno regantur timore subjecti. Qui nimirum timor dum mentem rectoris humiliat, purgat, ne hanc aut præsumtio spiritus levet, aut carnis delectatio inquinet, aut per terrenarum rerum cupidinem importunitas pulvereæ cogitationis obscuret: quæ tamen non pulsare rectoris animum nequeunt; sed festinare necesse est, ut repugnatione vincantur; ne vitium, quod per suggestionem tentat, mollitie delectationis subigat; cumque hæc ab animo tarde repellitur, mucrone consensus occidat.

CAPUT III.

UT RECTOR SEMPER SIT OPERATIONE PRÆCIPUUS.

Sit Rector operatione præcipuus, ut vitæ viam subditis vivendo denuntiet, et grex, qui Pastoris vocem

[c] Exod. xxviii. 30.

put in the breastplate of judgment doctrine and truth, and they shall be upon Aaron's heart when he shall go in before the Lord, and he shall bear the judgment of the children of Israel upon his heart in the sight of the Lord continually." Moreover, for the priest to bear the judgment of the children of Israel before the sight of the Lord continually, is to decide the cases of those that are under him solely according to the mind of the Judge within; that nothing which is human mingle with it in that which he dispenseth, as set in the place of God; that personal displeasure embitter not his efforts for correction. And while he sheweth himself jealous against other men's faults, let him follow up those which are his own, lest either a lurking envy should taint the calmness of his judgment, or headlong anger disturb it. But while the terror of Him who sitteth above over all, that is, of the Judge within, is borne in mind, let not those below be governed but with great fear. For that fear assuredly, while it abaseth the mind of the ruler, purgeth it, that neither an overweening spirit may lift it up, nor the pleasure of the flesh defile it, nor the intrusion of earthly imaginations cloud it with the desire of worldly things. And yet these things cannot but attack the soul of the ruler; but he must needs make haste that they may be baffled by resistance, that the vice which tempteth him by suggesting itself, bring him not into subjection by the softness of pleasure; and this, being put off from the soul reluctantly, slay him with the sword of consent.

CHAPTER III.

THAT THE RULER SHOULD BE FIRST IN DEEDS.

LET the ruler be first in deeds, that he may declare the way of life to those that are under him by his living, and the flock which follow the voice and conduct of the shepherd

moresque sequitur, per exempla melius quam per verba gradiatur. Qui enim loci sui necessitate exigitur summa dicere, hac eadem necessitate compellitur summa monstrare. Illa namque vox libentius auditorum cor penetrat, quam dicentis vita commendat: quia quod loquendo imperat, ostendendo adjuvat ut fiat. Hinc enim per Prophetam dicitur: "Super montem excelsum ascende tu qui evangelizas Sion[d]." Ut videlicet qui cœlesti prædicatione utitur, ima jam terrenorum operum deserens, in rerum culmine stare videatur; tantoque facilius subditos ad meliora pertrahat, quanto per vitæ meritum de supernis clamat. Hinc divina Lege armum sacerdos in sacrificium et dextrum accipit et separatum, ut non solum sit ejus operatio utilis, sed etiam singularis: nec inter malos tantummodo, quæ recta sunt, faciat, sed bene quoque operantes subditos, sicut honore ordinis superat, ita etiam morum virtute transcendat[e]. Cui in esu quoque pectusculum cum armo tribuitur, ut quod de sacrificio præcipitur sumere, hoc de semetipso auctori discat immolare. Et non solum pectore, quæ recta sunt, cogitet, sed spectatores suos ad sublimia armo operis invitet, nulla prospera præsentis vitæ appetat, nulla adversa pertimescat, blandimenta mundi respecto intimo terrore despiciat, terrores autem considerato internæ dulcedinis blandimento contemnat. Unde supernæ quoque vocis imperio in utroque humero sacerdos velamine superhumeralis adstringitur[f], ut contra adversa ac prospera virtutum semper ornamento muniatur, quatenus juxta vocem Pauli[g], per arma jus-

[d] Isai. xl. 9.
[e] Exod. xxix. 22, 26.
[f] Exod. xxix. 5.
[g] 2 Cor. vi. 7.

may walk by his example better than by his directions. For he who is required by the necessity of his station to make the highest professions, is constrained by the same necessity to set the highest example. For the words enter more freely into the heart of the hearers, when they are recommended by the life of the speaker; for that which he enjoineth by telling, he helpeth to do by shewing. Hence it is spoken by the Prophet: "Get thee up into the high mountain, thou that preachest the Gospel to Zion;" that is to say, that he which is employed in heavenly preaching should leave the low ground of earthly deeds, and be seen to stand on the height of things, that he may draw them that are under him to better things so much the more easily, as by the merits of his life he calleth from a place above them. Hence, by the divine law the priest receiveth the right shoulder for his sacrifice, and that separately; that his works may not only be profitable, but preeminent; and that he not only do that which is right among the evil, but also surpass the well-doers that are under him by the goodness of his conduct, as much as in the dignity of his order. And the breast is also given him to eat with the shoulder, that he may learn to sacrifice to his Creator of himself, that which he is commanded to take of the sacrifice. And he is not only to think that is rightful in his breast, but to invite those that see him to things on high by the shoulder of action: he should desire no prosperity of this present life, and fear no adversity; the allurements of the world he should despise, out of regard to the terrors within; and slight the terrors thereof, in consideration of the allurement of the inward sweetness. Hence, by command of the voice from above, the priest is bound also on both shoulders with the girdle of the ephod, that he should be ever defended with the ornament of virtue against adversity and prosperity, to the end that, walking according to the words of Paul, "in the armour of righteousness on

titiæ a dextris sinistrisque gradiens, cum ad sola, quæ interiora sunt, nititur, in nullo delectationis infimæ latere flectatur. Non hunc prospera elevent, non adversa perturbent, non blanda usque ad voluptatem demulceant, non aspera ad desperationem premant; ut dum nullis passionibus intentionem mentis humiliat, quanta in utroque humero superhumeralis pulchritudine tegatur, ostendat. Quod recte etiam superhumerale ex auro, hyacintho, purpura, bis tincto cocco, et torta fieri bysso præcipitur[h], ut quanta sacerdos clarescere virtutum diversitate debeat, demonstretur. In sacerdotis quippe habitu ante omnia aurum fulget, ut in eo intellectus sapientiæ principaliter emicet. Cui hyacinthus, qui aëreo colore resplendet, adjungitur, ut per omne, quod intelligendo penetrat, non ad favores infimos, sed ad amorem cœlestium surgat, ne dum suis incautus laudibus capitur, ipso etiam veritatis intellectu vacuetur. Auro quoque et hyacintho purpura permiscetur; ut videlicet sacerdotale cor, cum summa quæ prædicat, sperat, in semetipso etiam suggestiones vitiorum reprimat, eisque velut ex regia potestate contradicat, quatenus nobilitatem semper intimæ regenerationis aspiciat, et cœlestis regni sibi habitum moribus defendat. De hac quippe nobilitate spiritus per Petrum dicitur: "Vos autem genus electum, regale sacerdotium[i]." De hac etiam potestate, qua vitia subigimus, Johannis voce roboramur, qui ait: "Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri[k]." Hanc dignitatem fortitudinis Psalmista considerat, dicens: "Mihi autem nimis honorificati sunt amici tui Deus, nimis confortatus est principatus.

[h] Exod. xxviii. 8. [i] 1 Pet. ii. 9. [k] Joan. i. 12.

the right hand and on the left," while he presseth forward unto those things only that are within, he may not be turned away on any side of lower pleasures. Prosperity must not lift him up, nor adversity trouble him; soft things must not soothe him to enjoyment, nor rough ones drive him to despair; to the end that while he lowereth not the purpose of his mind by any passions, he may shew with what beauty of the ephod he is covered on both shoulders. And this ephod is rightly bidden to be made of gold, and blue, and purple, and double-dyed scarlet, and fine-twined linen, that it might be shewn with how great diversity of virtues the priest should be adorned. For in the dress of the priest gold gleameth before all, that the understanding of wisdom may chiefly shine in him in the first place. And to this, blue, which is bright with the colour of the sky, is joined, that by everything into which he penetrateth by understanding, he may be raised not to favour below, but to the love of things in heaven: lest, while he is unwarily caught by his own praises, his very understanding of the truth be also made void. Purple, also, is mingled with the gold and the blue; namely, that the priestly heart, while it hopeth for the things above which it preacheth, may also put down within itself the suggestions of sin, and speak against them as with royal power; to the end that he may alway look on the nobility of his inward regeneration, and by his conduct vindicate to himself the habit of the kingdom of heaven. Moreover, it is spoken by Peter concerning this nobility of spirit, "But ye are a chosen race, a royal priesthood." In regard to this power also, by which we subdue sin, we are strengthened by the voice of John, who saith, "But as many as received Him, to them gave He power to become the sons of God." This dignity of fortitude the Psalmist considereth when he saith, "Thy friends, O God, are highly honourable with me: greatly is their principality

eorum[1]." Quia nimirum Sanctorum mens principaliter in summis erigitur, cum exterius perpeti abjecta cernuntur. Auro autem hyacintho ac purpuræ bis tinctus coccus adjungitur, ut ante interni judicis oculos omnia virtutum bona ex caritate decorentur, et cuncta, quæ coram hominibus rutilant, hæc in conspectu occulti arbitri flamma intimi amoris accendat. Quæ scilicet caritas, quia Deum simul ac proximum diligit, quasi ex duplici tinctura fulgescit. Qui igitur sic ad auctoris speciem anhelat, ut proximorum curam negligat, vel sic proximorum curam exequitur, ut a divino amore torpescat, quia unum horum quodlibet negligit, in superhumeralis ornamento habere coccum bis tinctum nescit. Sed cum mens ad præcepta caritatis tenditur, restat procul dubio, ut per abstinentiam caro maceretur. Unde et bis tincto cocco torta byssus adjungitur. De terra etenim byssus nitenti specie oritur. Et quid per byssum, nisi candens decore munditiæ corporalis castitas designatur? Quæ videlicet torta pulchritudini superhumeralis innectitur; quia tunc castimonia ad perfectum munditiæ candorem ducitur, cum per abstinentiam caro fatigatur. Cumque inter virtutes ceteras etiam afflictæ carnis meritum proficit, quasi in diversa superhumeralis specie byssus torta candescit.

CAPUT IV.

UT SIT RECTOR DISCRETUS IN SILENTIO, UTILIS IN VERBO.

Sit rector discretus in silentio, utilis in verbo, ne aut tacenda proferat, aut proferenda reticescat. Nam

[1] Ps. cxxxviii. 17.

strengthened." Because, of a truth, the soul of the saints is raised after the manner of princes, in that is highest, when outwardly they are seen to suffer degradation. To the gold, moreover, and blue, and purple, scarlet, double-dyed, is added, that all the goodness of virtue may be adorned before the eyes of the Judge within with charity; and that the flame of secret love may kindle all that sparkleth before man in the sight of the hidden witness. And this charity, because it loveth at once God and one's neighbour, gleameth, as it were, with double dye. He, therefore, who so panteth after the loveliness of the Creator as to overlook the care of his neighbours, or so followeth after the care of his neighbours as to grow slack in divine love, in that he omitteth either of these, knoweth not to keep double-dyed scarlet in the ornament of his ephod. But when the soul is bent to the precepts of charity, without doubt it remaineth, that the flesh be tamed by abstinence. Whence, also, fine-twined linen is added to the double-dyed scarlet, for fine linen groweth of a beautiful whiteness out of the earth. And what is meant by fine linen but chastity, white with the beauty of bodily purity? This, moreover, is twined when it is fastened to the decorations of the ephod; because chastity is then brought to the perfect whiteness of purity when the flesh is worn down by abstinence. And when amongst the other virtues, the merit of having subdued the flesh is likewise going forward, the fine-twined linen sheweth white, as it were, in the varied beauty of the ephod.

CHAPTER IV.

THAT THE RULER SHOULD BE DISCREET IN SILENCE, PROFITABLE IN SPEECH.

Let the ruler be discreet in silence, profitable in speech; that he may neither make known that which should be kept silent, nor be silent on that which should be made known.

sicut incauta locutio in errorem pertrahit, ita indiscretum silentium hos, qui erudiri poterant, in errore derelinquit. Sæpe namque rectores improvidi humanam amittere gratiam formidantes loqui libere recta pertimescunt; et juxta Veritatis vocem nequaquam jam gregis custodiæ Pastorum studio, sed mercenariorum vice deserviunt; quia veniente lupo fugiunt, dum se sub silentio abscondunt [m]. Hinc namque eos per Prophetam Dominus increpat, dicens: "Canes muti non valentes latrare [n]." Hinc rursum queritur, dicens: "Non ascendistis ex adverso, nec opposuistis murum pro domo Israel, ut staretis in prælio in die Domini [o]." Ex adverso quippe ascendere est pro defensione gregis voce libera hujus mundi potestatibus contraire. Et in die Domini in prælio stare est pravis decertantibus ex justitiæ amore resistere. Pastori enim recta timuisse dicere, quid est aliud quam tacendo terga præbuisse? Qui nimirum si pro grege se objicit, murum pro domo Israel hostibus opponit. Hinc rursum delinquenti populo dicitur: "Prophetæ tui viderunt tibi falsa et stulta, nec aperiebant iniquitatem tuam, ut te ad pœnitentiam provocarent [p]." Prophetæ quippe in sacro eloquio nonnunquam doctores vocantur, qui dum fugitiva esse præsentia indicant, quæ sunt ventura, manifestant. Quos divinus sermo falsa videre redarguit; quia dum corripere culpas metuunt, incassum delinquentibus promissa securitate blandiuntur: qui iniquitatem peccantium nequaquam aperiunt, quia ab increpationis voce conticescunt. Clavis quippe apertionis est sermo cor-

[m] Joan. x. 12. [n] Isai. lvi. 10.
[o] Ezech. xiii. 5. [p] Thren. ii. 14.

For as incautious words lead to error, so indiscreet silence leaveth them in error who might have been instructed. For oftentimes unwise rulers, fearing to lose the favour of men, are afraid freely to speak that is right; and, according to the voice of the Truth, they in no wise serve unto the keeping of the flock with the care of shepherds, but in the fashion of hirelings: for when the wolf cometh they flee, while they hide themselves in silence. Hence the Lord rebuketh them by the Prophet, saying, "Dumb dogs that cannot bark." Hence, he findeth fault again, saying, "Ye have not gone up in front, neither set up a wall for the house of Israel, to stand in the battle in the day of the Lord." For to go up in front is to go with free speech against the powers of this world, in defence of the flock; and to stand in the battle in the day of the Lord, is to stand for love of righteousness against wicked men that are contending. For, for a pastor to have been afraid to say that which is right, what is it but to have run away by keeping silence? and, doubtless, if he expose himself for his flock, he is setting up a wall for the house of Israel against the enemy. Hence it is said again to the guilty people, "Thy prophets have seen for thee false and foolish things, neither did they lay open thine iniquity, that they might call thee to repentance." Now teachers are sometimes called prophets in the sacred language; for while they declare things present to be transitory, they make known things which are to come. And the divine sentence reproveth them for seeing falsely; for when they fear to chastise faults, they, to no purpose, flatter transgressors by promising them safety: and they lay not open the iniquity of sinners, in that they abstain from words of rebuke. For the word of correc-

reptionis: quia increpando culpam detegit, quam sæpe nescit ipse etiam qui perpetravit. Hinc Paulus ait: "Ut potens sit exhortari in doctrina sana, et eos, qui contradicunt, arguere[q]." Hinc per Malachiam dicitur: "Labia sacerdotis custodiunt scientiam, et legem requirent ex ore ejus, quia Angelus Domini exercituum est[r]." Hinc per Isaiam Dominus admonet, dicens: "Clama, ne cesses, quasi tuba exalta vocem tuam[s]." Præconis quippe officium suscipit, quisquis ad sacerdotium accedit, ut ante adventum judicis, qui terribiliter sequitur, ipse scilicet clamando gradiatur. Sacerdos ergo si prædicationis est nescius, quam clamoris vocem daturus est præco mutus? Hinc est enim, quod super Pastores primos in linguarum specie Spiritus sanctus insedit[t], quia nimirum, quos repleverit, de se protinus loquentes facit. Hinc Moysi præcipitur, ut tabernaculum sacerdos ingrediens tintinnabulis ambiatur[u], ut videlicet voces prædicationis habeat, ne superni spectatoris judicium ex silentio offendat. Scriptum quippe est: "Ut audiatur sonitus, quando ingreditur et egreditur sanctuarium in conspectu Domini, et non moriatur[x]." Sacerdos namque ingrediens vel egrediens moritur, si de eo sonitus non auditur: quia iram contra se occulti judicis exigit, si sine prædicationis sonitu incedit. Apte autem tintinnabula vestimentis illius describuntur inserta. Vestimenta etenim sacerdotis quid aliud quam recta opera debemus accipere? Propheta attestante qui ait: "Sacerdotes tui induantur justitiam[y]." Vestimentis itaque illius tintinnabula in-

[q] Tit. i. 9. [r] Malach. ii. 7. [s] Isai. lviii. 1. [t] Act. ii. 3.
[u] Exod. xxviii. 33. [x] Exod. xxviii. 35. [y] Ps. cxxxi. 9.

tion is the key of opening, because by reproof it discovereth the fault of which he also, who committed it, is often ignorant. Hence Paul speaketh, "that he may be able to exhort by sound doctrine, and to convince the gainsayers." Hence it is said through Malachias: "The priest's lips keep knowledge, and they shall seek the law at his mouth: for he is the angel of the Lord of hosts." Hence the Lord giveth an admonition by Esaias, saying, "Cry aloud, cease not: lift up thy voice like a trumpet." For he undertaketh the office of an herald whoso cometh to the priesthood, that he may go and cry before the approach of the Judge who cometh with terrors hereafter. If, therefore, a priest be ignorant of preaching, what sound of a cry will a dumb herald utter? Hence it is that the Holy Ghost sat upon the first pastors in the likeness of tongues, because in truth He maketh those whom He hath filled forthwith to speak of Him. Wherefore Moses is commanded that the priest, when he goeth into the tabernacle, should be surrounded with bells; that is, that he have the voice of preaching, that he offend not the judgment of Him that beholdeth from on high by his silence. For it is written, "That a sound may be heard when he goeth into the sanctuary, and cometh out of it, in the sight of the Lord, that he die not." For the priest is to die when he goeth in or cometh out, if the sound of him be not heard, because he provoketh the wrath of the unseen Judge against him, if he walk without the sound of preaching. And the bells are rightly described as sewed to his vestments, for what else should we take the vestments of the priest for but right deeds? As the Prophet beareth witness, saying, "Let Thy priests be clothed with righteousness." The bells, therefore,

hærent, ut vitæ viam cum linguæ sonitu ipsa quoque sacerdotis opera clament. Sed cum Rector se ad loquendum præparat, sub quanto cautelæ studio loquatur, attendat, ne si inordinate ad loquendum rapitur, erroris vulnere audientium corda feriantur, et cum fortasse sapiens videri desiderat, unitatis compagem insipienter abscidat. Hinc namque Veritas dicit: "Habete sal in vobis, et pacem habete inter vos[a]." Per sal quippe verbi sapientia designatur. Qui igitur loqui sapienter nititur, magnopere metuat, ne ejus eloquio audientium unitas confundatur. Hinc Paulus ait: "Non plus sapere, quam oportet sapere, sed sapere ad sobrietatem[a]." Hinc in sacerdotis veste juxta divinam vocem tintinnabulis mala punica conjunguntur[b]. Quid enim per mala punica nisi fidei unitas designatur? Nam sicut in malo punico uno exterius cortice multa interius grana muniuntur: sic innumeros sanctæ Ecclesiæ populos unitas fidei contegit, quos intus diversitas meritorum tenet. Ne igitur rector incautus ad loquendum proruat, hoc quod jam præmisimus, per semetipsam Veritas discipulis clamat: "Habete sal in vobis, et pacem habete inter vos[a]." Ac si figurate per habitum sacerdotis dicat: Mala punica tintinnabulis jungite, ut per omne, quod dicitis, unitatem fidei cauta observatione teneatis. Providendum quoque est sollicita intentione Rectoribus, ut ab eis non solum prava nullo modo, sed ne recta quidem nimie et inordinate proferantur: quia sæpe dictorum virtus perditur, cum apud corda audientium loquacitatis incauta importunitate levigatur, et auctorem

[a] Marc. ix. 50. [a] Rom. xii. 3. [b] Exod. xxviii. 34.

are fast to his vestments, that the very works of the priest also may together with the sound of his tongue proclaim the way of life. But, when the ruler prepareth himself to speak, let him consider with how great care and caution he should speak, lest, if he be hurried to speak without order, the hearts of his hearers be hurt with the wound of error; and while, perchance, he desireth to be thought wise, he foolishly cut through the bond of unity. Wherefore the Truth saith, "Have salt in yourselves, and have peace one with another." For by salt the wisdom of the word is meant. He, therefore, who striveth to speak wisely should greatly fear, lest by his eloquence the unity of his hearers be confused. Wherefore Paul speaketh, "not to be wise above that is expedient, but to be wise to sobriety." Hence, in the priest's garment, according to the divine word, pomegranates are joined with bells. For what is meant by pomegranates but the unity of the faith? For like as in a pomegranate many grains within are protected by one rind without, so the unity of the faith preserveth the innumerable multitudes of the holy Church who are kept by diversity of merits within. That the ruler, therefore, may not run incautiously to speak, the Truth, as we have already said, by Himself calleth to His disciples: "Have salt in yourselves, and have peace one with another." As though he should say figuratively, by the dress of the priest, Join pomegranates to the bells, that in everything which ye speak ye may with cautious watchfulness keep the unity of the faith. It is to be provided also by rulers, with careful thought, not only that wrong things be in no wise uttered by them, but not right things even in an extravagant and disorderly manner. For often the goodness of the things that are spoken is wasted, when it is made light in the hearts of the hearers by the careless unseasonableness of babbling; and this same way of babbling, which knoweth not to do

suum hæc eadem loquacitas inquinat, quæ servire auditoribus ad usum profectus ignorat. Unde bene per Moysen dicitur: "Vir, qui fluxum seminis patitur, immundus erit[c]." In mente quippe audientium semen secuturæ cogitationis est auditæ qualitas locutionis, quia dum per aurem sermo concipitur, cogitatio in mente generatur. Unde et ab hujus mundi sapientibus prædicator egregius seminiverbius est vocatus[d]. Qui ergo fluxum seminis sustinet, immundus asseritur, quia multiloquio subditus ex eo se inquinat, quod si ordinate promeret, prolem rectæ cogitationis edere in audientium corda potuisset; dumque incautus per loquacitatem diffluit, non ad usum generis, sed ad immunditiam semen effundit. Unde Paulus quoque cum discipulum de instantia prædicationis admoneret, dicens: "Testificor coram Deo et Christo Jesu, qui judicaturus est vivos et mortuos, per adventum ipsius et regnum ejus, prædica verbum, insta opportune importune[e]," dicturus "importune," præmisit "opportune," quia scilicet apud auditoris mentem ipsa sua vilitate se destruit, si habere importunitas opportunitatem nescit.

CAPUT V.

UT SIT RECTOR SINGULIS COMPASSIONE PROXIMUS, PRÆ CUNCTIS CONTEMPLATIONE SUSPENSUS.

Sit rector singulis compassione proximus, præ cunctis contemplatione suspensus, ut et per pietatis viscera in se infirmitatem ceterorum transferat, et per specu-

[c] Levit. xv. 2. [d] Act. xvii. 18. [e] 2 Tim. iv. 1, 2.

service to the hearers for the purpose of their improvement, defileth the author thereof. Wherefore it is well said by Moses, "The man who hath a flux of seed shall be unclean." For, in the mind of the hearers, the seed of the thoughts that are to follow is the quality of the words that are heard; for when speech is conceived by the ear, thought is engendered in the mind. Wherefore also, by the wise men of this world, the famous preacher is called a sower of words. Whoso, therefore, suffereth from a flux of seed is pronounced unclean, because he that is given to many words defileth himself with that which, if he were to bring it forth orderly, might have produced the offspring of right thoughts in the hearts of his hearers; and, while he incautiously runneth away in babbling, he poureth forth seed, not for the purpose of generation, but to uncleanness. Wherefore Paul also, when he admonished his disciple to be instant in preaching, saying, "I charge thee before God and Christ Jesus, who shall judge the quick and the dead at His coming and His kingdom, preach the word; be instant in season out of season:" being about to say "out of season," put before it "in season;" because, in the mind of the hearer, if out of season know not to keep in season, it ruineth itself by the very cheapness thereof.

CHAPTER V.

THAT THE RULER SHOULD BE NEXT TO EVERY ONE IN SYMPATHY, BUT SOAR ABOVE ALL IN CONTEMPLATION.

Let the ruler be next to each one by sympathy, and soar above all in contemplation; that he may, by the bowels of kindness, transfer to himself the infirmity of others, and by

lationis altitudinem semetipsum quoque invisibilia appetendo transcendat, ne aut alta petens proximorum infirma despiciat, aut infirmis proximorum congruens appetere alta derelinquat. Hinc est namque quod Paulus in paradisum ducitur, cœlique tertii secreta rimatur[f], et tamen illa invisibilium contemplatione suspensus ad cubile carnalium aciem mentis revocat, atque in occultis suis qualiter debeant conversari dispensat, dicens: "Propter fornicationem autem unusquisque suam uxorem habeat, et unaquæque suum virum habeat. Uxori vir debitum reddat; similiter autem et uxor viro[g]." Et paulo post: "Nolite fraudare invicem, nisi forte ex consensu ad tempus, ut vacetis orationi; et iterum revertimini in idipsum, ne tentet vos satanas[h]." Ecce jam cœlestibus secretis inseritur, et tamen per condescensionis viscera carnalium cubile perscrutatur, et quem sublevatus ad invisibilia erigit, hunc miseratus ad secreta infirmantium oculum cordis flectit. Cœlum contemplatione transcendit, nec tamen stratum carnalium sollicitudine deserit; quia compage caritatis summis simul et infimis junctus, et in semetipso virtute spiritus ad alta valenter rapitur, et pietate in aliis æquanimiter infirmatur. Hinc etenim dicit: "Quis infirmatur, et ego non infirmor? quis scandalizatur, et ego non uror[i]?" Hinc rursus ait: "Factus sum Judæis tamquam Judæus[k]." Quod videlicet exhibebat non amittendo fidem, sed extendendo pietatem, ut in se personam infidelium transfigurans ex semetipso disceret, qualiter aliis misereri

[f] 2 Cor. xii. 2—4. [g] 1 Cor. vii. 2, 3. [h] 1 Cor. vii. 5.
[i] 2 Cor. xi. 29. [k] 1 Cor. ix. 20.

the height of contemplation be carried beyond himself in his desire for things invisible; that he may neither, while he seeketh things on high, despise the weakness of his neighbours; nor, being suited to the weakness of his neighbours, abandon the desire of things on high. For this cause it is that Paul is carried into Paradise, and searcheth the secrets of the third heaven; and yet, when he is rapt in that contemplation of things invisible, he turneth the eye of his mind to the chamber of carnal persons, and directeth how they ought to behave in their secret matters; saying, "But because of fornication, let every man have his own wife, and let every woman have her own husband; let the husband render the debt unto his wife, and likewise also the wife unto the husband." And a little after: "Defraud not one another, except it be by consent for a time, that ye may have leisure for prayer; and come together again, that Satan tempt you not." Behold he is already introduced to heavenly secrets, and yet, through the bowels of condescension, he examineth into the chamber of carnal persons; and the eye of his heart, which he in rapture lifteth up to things invisible, he in compassion turneth to the secret doings of the weak. He climbeth above heaven in contemplation, yet he forsaketh not the bed of the carnal in his anxiety; because, being joined at once to the highest and the lowest by the bond of charity, he is both powerfully carried in himself by the strength of the Spirit to things on high, and patiently weakened by pity in the case of others. Wherefore he saith: "Who is weak, and I am not weak? who is offended, and I burn not?" Hence he saith again: "Unto the Jews I became as a Jew." And this behaviour, doubtless, he shewed, not by casting away his faith, but by stretching his pity; so that, transferring to himself the person of the unbelievers, he learnt from himself how he ought to pity others: to the end that he might spend

debuisset; quatenus hoc illis impenderet, quod sibi ipse, si ita esset, impendi recte voluisset. Hinc iterum dicit: "Sive mente excedimus, Deo; sive sobrii sumus, vobis[1]," quia et semetipsum noverat contemplando transcendere, et eumdem se auditoribus condescendendo temperare. Hinc Jacob Domino desuper innitente, et uncto deorsum lapide, ascendentes ac descendentes Angelos vidit[m], quia scilicet prædicatores recti non solum sursum sanctum caput Ecclesiæ, videlicet Dominum contemplando appetunt, sed deorsum quoque ad membra illius miserando descendunt. Hinc Moyses crebro tabernaculum intrat et exit, et qui intus in contemplationem rapitur, foris infirmantium negotiis urgetur. Intus Dei arcana considerat, foris onera carnalium portat. Qui de rebus quoque dubiis semper ad tabernaculum recurrit, coram testamenti arca Dominum consulit, exemplum procul dubio rectoribus præbens, ut cum foris ambigunt, quid disponant, ad mentem semper quasi ad tabernaculum redeant, et velut coram testamenti arca Dominum consulant, si de his, in quibus dubitant, apud semetipsos intus sacri eloquii paginas requirant. Hinc ipsa Veritas per susceptionem nostræ humanitatis nobis ostensa, in monte orationi inhæret, miracula in urbibus exercet[n], imitationis videlicet viam bonis rectoribus sternens; ut etsi jam summa contemplando appetunt, necessitatibus tamen infirmantium compatiendo misceantur; quia tunc ad alta caritas mirabiliter surgit, cum ad ima proximorum se misericorditer attrahit; et quo benigne descendit ad infima, valenter recurrit ad summa. Tales autem esse, qui

[1] 2 Cor. v. 13. [m] Gen. xxviii. 12. [n] Luc. vi. 12.

that on them, which, if so it were, he would have rightly wished to have spent on himself. Whence he saith again: "Whether we be beside ourselves, it is to God; or whether we be sober; it is for your cause:" seeing that he both knew how to go beyond himself in contemplation, and again to adapt himself to his hearers by condescension. Hence Jacob, when the Lord was leaning over him from above, and the stone was anointed below, saw the angels ascending and descending; because, that is, right preachers not only seek to the holy Head of the Church, namely, the Lord above, by contemplation, but come down also to His members below, in commiseration. Hence Moses goeth into the tabernacle, and cometh out again continually; and he who is carried away within to contemplation, is pressed upon without with the concerns of the weak. Within, he beholdeth the hidden things of God; without, he beareth the burdens of the carnal. And in doubtful matters, again, he ever runneth to the tabernacle, and asketh counsel of the Lord before the Ark of the Covenant; affording, without doubt, a pattern to rulers, that when they are perplexed outside about that they are managing, they should always retire into their soul, as into the Tabernacle, and take counsel, as it were, of the Lord, before the Ark of the Covenant; if so be they search the pages of the sacred Word, by themselves within, concerning those matters whereon they doubt. Wherefore, the Truth Himself, manifested to us by taking upon Him our manhood, in the mountain continueth in prayer, and worketh miracles in the cities, paving, that is, a way for good rulers to follow; that, although they even now long for the highest things through contemplation, they may, nevertheless, be mingled with the necessities of the weak by sympathy. For then charity riseth marvellously to things on high, when it draweth itself pitifully to the lowest estate of its neighbours; and, in that it cometh down kindly to the depths, it returneth with vigour to the heights.

præsunt, exhibeant, quibus subjecti occulta quoque sua prodere non erubescant; ut cum tentationum fluctus parvuli tolerant, ad pastoris mentem quasi ad matris sinum recurrant; et hoc, quod se inquinari pulsantis culpæ sordibus prævident, exhortationis ejus solatio, ac lacrymis orationis lavent. Unde et ante fores templi ad abluendas ingredientium manus mare æneum, id est luterem duodecim boves portant; qui quidem facie exterius eminent, sed ex posterioribus latent[a]. Quid namque duodecim bobus, nisi universus pastorum ordo designatur? De quibus Paulo disserente[b] Lex dicit: "Non obturabis os bovi trituranti[c]." Quorum quidem nos aperta opera cernimus, sed apud districtum judicem, quæ illos posterius maneant in occulta retributione, nescimus. Qui tamen cum condescensionis suæ patientiam diluendis proximorum confessionibus præparant, velut ante fores templi luterem portant, ut quisquis intrare æternitatis januam nititur, tentationes suas menti pastoris indicet, et quasi in boum lutere cogitationis vel operis manus lavet. Et fit plerumque, ut dum rectoris animus aliena tentamenta condescendendo cognoscit, auditis tentationibus etiam ipse pulsetur; quia et hæc eadem, per quam populi multitudo diluitur, aqua procul dubio luteris inquinatur. Nam dum sordes diluentium suscipit, quasi suæ munditiæ serenitatem perdit. Sed hæc nequaquam pastori timenda sunt, quia Deo subtiliter cuncta pensante tanto facilius a sua eripitur, quanto misericordius ex aliena tentatione fatigatur.

[a] 3 Reg. vii. 23—26. [b] 1 Cor. ix. 9. [c] Deut. xxv. 4.

But let those who are set over others shew themselves such that those who are under them may not blush to make known to them also their secret doings; that, when the little ones endure the buffets of temptation, they may run to the pastor's heart, as to their mother's bosom, and wash away, by the comfort of his exhortation and the tears of prayer, that wherein they see themselves beforehand to be polluted by the filth of sin that importuneth them. Wherefore, also, the brazen sea, that is, the laver, before the doors of the temple, for washing the hands of them that enter in, is supported by twelve oxen; whose faces stand out before, but their back parts are hidden. For what is signified by the twelve oxen but the whole order of pastors? Concerning whom, as Paul declareth, the Law saith: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." And we see, indeed, their open works, but what things await them hereafter with the strict Judge in their secret recompense we know not. Yet, when they prepare the patience of their condescension to purge away the confessions of their neighbours, they support, as it were, the laver before the doors of the temple: that whosoever is striving to enter the gate of eternity may shew his temptations to the soul of the Pastor, and, as it were, wash the hands of thought or deed in the laver of the oxen. And, for the most part, it cometh to pass that while the mind of the ruler learneth, by his condescension, the temptations of others, he is himself also solicited by the temptations whereof he heareth; for that very same water of the laver also, by which the multitude of the people is cleansed, is, without doubt, defiled. For, whiles it receiveth the pollution of them that wash therein, it loseth, as it were, the calmness of its purity. But this is by no means to be feared by the Pastor; because, as God taketh all things exactly into account, he is the more easily delivered from his own temptations, as he is the more pitifully distressed by the temptation of others.

CAPUT VI.

UT SIT RECTOR BENE AGENTIBUS PER HUMILITATEM SOCIUS, CONTRA DELINQUENTIUM VITIA PER ZELUM JUSTITIÆ ERECTUS.

Sit rector bene agentibus per humilitatem socius, contra delinquentium vitia per zelum justitiæ erectus; ut et bonis in nullo se præferat, et cum pravorum culpa exigit, potestatem protinus sui prioratus agnoscat: quatenus et honore suppresso æqualem se subditis bene viventibus deputet, et erga perversos jura rectitudinis exercere non formidet. Nam sicut in libris Moralibus dixisse me memini, liquet, quod omnes homines natura æquales genuit, sed variante meritorum ordine alios aliis culpa postponit. Ipsa autem diversitas, quæ accessit ex vitio, divino judicio dispensatur, ut quia omnis homo æque stare non valet, alter regatur ab altero. Unde cuncti, qui præsunt, non in se potestatem debent ordinis, sed æqualitatem pensare conditionis; nec præesse se hominibus gaudeant, sed prodesse. Antiqui etenim patres nostri non reges hominum, sed pastores pecorum fuisse memorantur. Et cum Noe Dominus filiisque ejus diceret: "Crescite et multiplicamini, et replete terram;" protinus adjunxit: "Et terror vester ac tremor sit super cuncta animalia terræ[r]." Quorum videlicet terror ac tremor, quia esse super animalia terræ præcipitur, profecto esse super homines prohibetur. Homo quippe brutis animalibus, non autem hominibus ceteris natura prælatus est, et idcirco ei dicitur, ut ab

[r] Gen. ix. 1, 2.

CHAPTER VI.

THAT THE RULER SHOULD BE A COMPANION TO THOSE THAT DO WELL BY LOWLINESS, AND AROUSED AGAINST THE SINS OF TRANSGRESSORS BY THE ZEAL OF RIGHTEOUSNESS.

Let the ruler be a companion of well-doers by lowliness, and aroused against the sins of transgressors by the zeal of righteousness; that he put not himself before the good in anything, and when the transgression of the wicked requireth, he acknowledge at once the power of his preeminence; to the intent that, sinking his dignity, he may account himself an equal to those under him who live well, and yet may not fear to exercise the rights of justice against the froward. For, as I remember to have said in my books of Morals, it is clear that nature made all men equal; but, through the variety in the order of their merits, guilt putteth one behind another. And this very diversity which hath come from sin is regulated by the divine judgment; so that, forasmuch as every man is not equally able to stand, one is guided by another. Wherefore, all who are in authority should consider in themselves, not the power of their order, but the equality of their condition; and delight not to be set over men, but to be useful to them. For our ancient forefathers are not related to have been kings of men, but shepherds of flocks. And when the Lord spake unto Noe and to his sons, saying, "Increase and multiply, and replenish the earth:" He forthwith added, "And let the fear of you and the dread of you be upon all the beasts of the earth." Now the fear and dread of them, inasmuch as it is commanded to be upon all the beasts of the earth, is surely forbidden to be upon men. For man is set above brute beasts by nature, but not above other men; and therefore it is spoken to him, that he should be feared

animalibus et non ab hominibus timeatur, quia contra naturam superbire est, ab æquali velle timeri. Et tamen necesse est, ut rectores a subditis timeantur, quando ab eis Deum minime timeri deprehendunt; ut humana saltem formidine peccare metuant, qui divina judicia non formidant. Nequaquam namque præpositi ex hoc quæsito timore superbiunt, in quo non suam gloriam, sed subditorum justitiam quærunt. In eo enim, quod metum sibi a perverse viventibus exigunt, quasi non hominibus, sed animalibus dominantur, quia videlicet ex qua parte bestiales sunt subditi, ex ea debent etiam formidini jacere substrati.

Sed plerumque rector eo ipso, quo ceteris præeminet, elatione cogitationis intumescit, et dum ad usum cuncta subjacent, dum ad votum velociter jussa complentur, dum omnes subditi, si qua bene gesta sunt, laudibus efferunt, male gestis autem nulla auctoritate contradicunt, dum plerumque laudant etiam, quod reprobare debuerant, seductus ab his, quæ infra suppetunt, super se animus extollitur; et dum foris immenso favore circumdatur, intus veritate vacuatur, atque oblitus sui, in voces se spargit alienas, talemque se credit, qualem se foris audit, non qualem intus discernere debuit. Subjectos despicit, eosque æquales sibi naturæ ordine non agnoscit; et quos sorte potestatis excesserit, transcendisse se etiam vitæ meritis credit. Cunctis se æstimat amplius sapere, quibus se videt amplius posse. In quodam quippe se constituit culmine apud semetipsum, et qui æqua ceteris naturæ conditione constringitur, ex

by beasts, and not by men; because to wish to be feared by an equal is unnatural pride. And yet it must needs be that rulers should be feared by their subjects, when they find that God is little feared by them: that they may at least be afraid to sin for fear of man, who are not afraid of the judgments of God: for there is no pride in those who are in authority from seeking that fear, in which they look not for their own glory, but for the uprightness of those that are put under them. For, in that they exact fear of those who live frowardly, they rule them as though they were not men but beasts; for indeed, so far as those that are under them are brutish, so far ought they also to lie crouching for fear. But usually a ruler is puffed up in mind from the very fact of his being above the rest; and while all things are laid ready for his use, while his bidding is swiftly accomplished according to his wishes, while all his subjects praise him if in any respect things be done well, and if things go ill they have no authority to speak against them; while, for the most part, they commend even those things which they ought to disapprove, his mind, being led away with the things which are ready to his hand beneath him, is lifted up above itself; and while abroad he is surrounded with unbounded favour, within he is empty of truth; and, forgetting himself, he throweth himself upon the voices of others, and believeth that he is such as he is said to be abroad, not such as he ought to have perceived himself to be within. He looketh down upon those beneath him, and doth not acknowledge them to be equal to himself in the order of nature; and those whom he excelleth in the distribution of power, he fancieth himself to have surpassed likewise in the merit of his life. He thinketh himself to be wiser than all those, than whom he seeth himself to be more powerful. For he setteth him within himself upon a certain pinnacle; and he who is bound by the same condition of nature as the rest, disdaineth to look at others on an equal footing; and so

æquo respicere ceteros dedignatur: sicque usque ad ejus similitudinem ducitur, de quo scriptum est: "Omne sublime videt, et ipse est rex super universos filios superbiæ [s]." Qui singulare culmen appetens, et socialem Angelorum vitam despiciens ait: "Ponam sedem meam ad Aquilonem, et ero similis Altissimo [t]." Miro ergo judicio intus foveam dejectionis invenit, dum foris se in culmine potestatis extollit. Apostatæ quippe Angelo similis efficitur, dum homo hominibus esse similis dedignatur. Sic Saul post humilitatis meritum in tumorem superbiæ culmine potestatis excrevit: per humilitatem quippe prælatus est, per superbiam reprobatus, Domino attestante, qui ait: "Nonne cum esses parvulus in oculis tuis, caput te constitui in tribubus Israel [u]?" Parvulum se in suis prius oculis viderat, sed fultus temporali potentia jam se parvulum non videbat. Ceterorum namque comparationi se præferens, quia plus cunctis poterat, magnum se præ omnibus æstimabat. Miro autem modo cum apud se parvulus, apud Deum magnus; cum vero apud se magnus apparuit, apud Deum parvulus fuit. Plerumque ergo dum ex subjectorum affluentia animus inflatur, in fluxum superbiæ ipso potentiæ fastigio lenocinante corrumpitur. Quam videlicet potentiam bene regit, qui et tenere illam noverit et impugnare. Bene hanc regit, qui scit per illam super culpas erigi, et scit cum illa ceteris æqualitate componi. Humana etenim mens plerumque extollitur, etiam cum nulla potestate fulcitur; quanto magis in altum se erigit, cum se ei etiam potestas adjungit? Quam tamen potestatem recte dispensat,

[s] Job xli. 25. [t] Isa. xiv. 13, 14. [u] 1 Reg. xv. 17.

he is brought even to the similitude of him of whom it is written, "He beholdeth every high thing, and himself is king over all the children of pride." For, desiring a separate pinnacle, and despising the brotherly life of angels, he saith, "I will fix my seat in the north, and I will be like the Most High." By a wonderful judgment, therefore, he findeth within the pit of abasement, while outwardly he lifteth himself up on the pinnacle of power; for he is made like to the apostate Angel, when, being a man, he disdaineth to be like to men. Thus Saul, after the merit of his humility, grew by the height of power into the swelling of pride: by humility indeed he was exalted, by pride rejected; as the Lord beareth witness, saying: "When thou wast little in thine own eyes, did not I make thee the head of the tribes of Israel?" He had seen himself little in his own eyes before; but propped up by worldly power, he saw himself little no longer; for preferring himself in comparison of others, because he was more powerful than all, he thought himself great above all. But, in a wonderful way, when he was little with himself he was great with God, but when he appeared great to himself he was little with God. For the most part, therefore, while the mind is swollen by the abundance of those below it, it is perverted by the summit of power, which of itself allureth, to the dissoluteness of pride. He, in truth, ordereth this power well who knoweth both how to hold it and how to fight against it: he ordereth it well who knoweth to be lifted up by it above transgressions, and knoweth with it to be settled in equality with the rest. For the mind of man is generally lifted up, even when it is not propped up by any power; how much more doth it raise itself on high when power also is joined to it? And yet he

qui sollicite noverit et sumere ex illa, quod adjuvat, et expugnare, quod tentat, et æqualem se cum illa ceteris cernere, et tamen se peccantibus zelo ultionis anteferre.

Sed hanc discretionem plenius agnoscimus, si pastoris primi exempla cernamus. Petrus namque auctore Deo sanctæ Ecclesiæ principatum tenens a bene agente Cornelio et sese ei humiliter prosternente immoderatius venerari recusavit, seque illi similem recognovit, dicens: "Surge, ne feceris, et ego ipse homo sum [z]." Sed cum Ananiæ et Sapphiræ culpam reperit, mox quanta potentia super ceteros excrevisset, ostendit [y]. Verbo namque eorum vitam perculit, quam spiritu perscrutante deprehendit, et summum se intra Ecclesiam contra peccata recoluit, quod honore sibi vehementer impenso coram bene agentibus fratribus non agnovit. Illic communionem æqualitatis meruit sanctitas actionis, hic zelus ultionis jus aperuit potestatis. Paulus bene agentibus fratribus prælatum se esse nesciebat, cum diceret: "Non quia dominamur fidei vestræ, sed adjutores sumus gaudii vestri." Atque illico adjunxit: "Fide enim statis [z]." Ac si id, quod protulerat, aperiret, dicens: Ideo non dominamur fidei vestræ, quia fide statis; æquales enim vobis sumus, in quo vos stare cognoscimus. Quasi prælatum se fratribus esse nesciebat, cum diceret: "Facti sumus sicut parvuli in medio vestrum [a]." Et rursum: "Nos autem servos vestros per Christum [b]." Sed cum culpam, quæ corrigi debuisset, invenit, illico magistrum se esse recoluit, dicens: "Quid vultis? In virga veniam ad vos [c]."

[z] Act. x. 26. [y] Act. v. 5. [z] 2 Cor. i. 24.
[a] 1 Thess. ii. 7. [b] 2 Cor. iv. 5. [c] 1 Cor. iv. 21.

manageth this power rightly, who hath carefully learnt both to take to himself of it that which helpeth, and to discard that which tempteth; and to see himself with it on an equality with others, and yet to put himself, in his zeal for vengeance, before them that sin.

But we shall recognise this distinction more fully if we look at the examples set by the first Pastor. For Peter, who held by God's authority the first place in His holy Church, refused to be reverenced immoderately by Cornelius, who was acting well, and humbly prostrating himself before him; and acknowledged himself to be like to him, saying, "Arise, do it not, I myself also am a man." But when he discovered the sin of Ananias and Sapphira, presently he shewed with how much power he exceeded others. For, with a word, he struck down their life which, by the examination of the Spirit, he discerned; and recollected himself to be chief in the Church against sin, which, when honour was earnestly bestowed upon him before brethren who were doing well, he acknowledged not. There the holiness of action merited the fellowship of equality; here, zeal for vengeance made a way for the rights of power. Paul knew that he was not set above brethren who were doing well, when he said, "Not because we have dominion over your faith, but are helpers of your joy." And straightway he added, "for by faith ye stand:" as though he would open that which he had put forth, saying, For this cause we are not lords over your faith, because ye stand by faith, for we are equal to you in that by which we know ye stand. He, as it were, knew not that he was preferred before the brethren, when he said, "We are become as little children in the midst of you." And again: "But ourselves your servants through Christ." But when he found a fault which ought to have been corrected, straightway he remembered himself to be a master, saying, "What will ye? I shall come to you with a rod."

Summus itaque locus bene regitur, cum is, qui præest, vitiis potius, quam fratribus dominatur. Sed cum delinquentes subditos præpositi corrigunt, restat necesse est, ut sollicite attendant, quatenus per disciplinæ debitum culpas quidem jure potestatis feriant, sed per humilitatis custodiam æquales se ipsis fratribus, qui corriguntur, agnoscant: quamvis plerumque etiam dignum est, ut eosdem, quos corrigimus, tacita nobis cogitatione præferamus. Illorum namque per nos vitia disciplinæ vigore feriuntur, in his vero, quæ ipsi committimus, ne verbi quidem ab aliquo invectione laceramur. Tanto ergo apud Dominum obligatiores sumus, quanto apud homines inulte peccamus. Disciplina autem nostra subditos divino judicio tanto liberiores reddit, quanto hic eorum culpas sine vindicta non deserit. Servanda itaque est et in corde humilitas et in opere disciplina. Atque inter hæc solerter intuendum est, ne dum immoderatius custoditur virtus humilitatis, solvantur jura regiminis, et dum prælatus quisque plus se quam decet dejicit, subditorum vitam stringere sub disciplinæ vinculo non possit. Teneant ergo rectores exterius, quod pro aliorum utilitate suscipiunt; servent interius, quod de sua æstimatione pertimescunt. Sed tamen quibusdam signis decenter erumpentibus eos apud se esse humiles etiam subjecti deprehendant; quatenus et in auctoritate eorum, quod formident, videant, et de humilitate, quod imitentur, agnoscant. Studeant igitur sine intermissione, qui præsunt, ut eorum potentia quanto magna exterius cernitur, tanto

The highest place, therefore, is well managed when he who is at the head hath dominion rather over faults than over the brethren. But when those who are in authority correct those that are under them if they transgress, it must needs remain that they should give careful attention to the end that they may, by due discipline, strike misdeeds with the rights of power, while, by the guarding of humility, they acknowledge themselves the equals of those very brethren who are corrected. Although, for the most part, it is even just in our secret thoughts to esteem those same that we correct better than ourselves. For their sins are stricken through our means with the force of discipline; but, in the faults which we commit ourselves, we are not wounded, even by the reproach of a word from any one. We are, therefore, so much the more bounden before the Lord, as we sin without punishment among men. Whereas, our discipline setteth those that are under us the more free from the Divine judgment; according as it leaveth not their faults unavenged here. We must, therefore, both preserve humility in the heart, and discipline in practice. And in this it must be skilfully seen to, lest, while the virtue of humility is guarded unreasonably, the rights of government be loosed; and while each person that is in authority abaseth himself more than is becoming, he be unable to bind the lives of those beneath him under the chain of discipline. Let rulers, therefore, hold before men that which they have received for the good of others; let them keep in themselves that of which they are fearful concerning their own character. But let their subjects, nevertheless, also find, by certain signs which disclose themselves in a suitable manner, that they are humble in themselves; to the end that they may both see something to fear in their authority, and acknowledge something to imitate in their humility. Let, then, those who are set over others study without ceasing, that the more their power appeareth

apud eos interius deprimatur, ne cogitationem vincat, ne in delectationem sui animum rapiat, ne jam sub se mens eam regere non possit, cui se libidine dominandi supponit. Ne enim præsidentis animus ad elationem potestatis suæ delectatione rapiatur, recte per quemdam sapientem dicitur: "Ducem te constituerunt, noli extolli, sed esto in illis, quasi unus ex illis[d]." Hinc etiam Petrus ait: "Non dominantes in clero, sed forma facti gregis[e]." Hinc per semetipsam Veritas ad altiora nos virtutum merita provocans, dicit: "Scitis, quia principes gentium dominantur eorum, et qui majores sunt, potestatem exercent in eos. Non ita erit inter vos, sed quicumque voluerit inter vos major fieri, sit vester minister, et qui voluerit inter vos primus esse, erit vester servus; sicut filius hominis non venit ministrari, sed ministrare[f]." Hinc est, quod servum ex suscepto regimine elatum quæ post supplicia maneant, indicat, dicens: "Quod si dixerit malus ille servus in corde suo: Moram facit Dominus meus venire, et cœperit percutere conservos suos, manducet autem et bibat cum ebriis: veniet dominus servi illius in die, qua non sperat, et hora, qua ignorat, et dividet eum, partemque ejus ponet cum hypocritis[g]." Inter hypocritas enim jure deputatur, qui ex simulatione disciplinæ ministerium regiminis vertit in usum dominationis; et tamen nonnunquam gravius delinquitur, si inter perversos plus æqualitas, quam disciplina custoditur. Quia enim falsa pietate superatus ferire Heli delinquentes filios noluit, apud districtum judicem se-

[d] Eccli. xxxii. 1. [e] 1 Petr. v. 3. [f] Matth. xx. 25, &c.
[g] Matth. xxiv. 48, &c.

great without, the more it may be lowered by themselves within; lest it overcome their mind, and draw their soul to take delight in it: and so the soul be not able to master that as under itself, to which, by the lust of dominion, it submitteth itself. For that the mind of him that presideth may not be carried away to presumption by delight in his own power, it is rightly said by a wise man: "(If so be) they have made thee captain, be not lifted up, but be among them as one of them." Hence also Peter saith: "Not lording it over the clergy, but being made a pattern to the flock." Hence, by His own mouth, the Truth, calling us to higher attainments of virtue, speaketh: "Ye know that the princes of the nations exercise lordship over them, and they that are great exercise authority upon them. So shall it not be among you, but whosoever will be great among you, let him be your minister; and whoso will be first among you, he shall be your servant: even as the Son of man came not to be ministered unto, but to minister." Hence it is that He declareth the punishments which hereafter await the servant that was lifted up by the trust of government, saying, "But and if that evil servant say in his heart, My lord delayeth his coming, and begin to beat his fellow-servants, and eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour in which he is not aware, and shall cut him in sunder, and shall appoint his portion with the hypocrites." For, justly is he reckoned among the hypocrites who, under pretence of discipline, turneth the ministry of government into the assumption of dominion; and yet sometimes the offence is greater if equality be more preserved amongst the untoward than discipline. For Eli, because he was overcome by false kindness, and would not correct his sons when they transgressed, smote himself,

metipsum cum filiis crudeli damnatione per
Hinc namque divina ei voce dicitur: "Honoras
tuos magis quam me[i]." Hinc pastores increp
Prophetam, dicens: "Quod fractum est, non al
et quod abjectum est, non reduxistis[k]." Abject
reducitur, cum quisque in culpa lapsus ad
justitiæ ex pastoralis sollicitudinis vigore rev
Fracturam vero ligamen astringit, cum culpa
ciplina deprimit, ne plaga usque ad interitum
si hanc districtionis severitas non coarctat.

Sed sæpe deterius frangitur, cum fractura
colligatur, ita ut gravius scissuram sentiat,
immoderatius ligamenta constringant. Unde
est, ut cum peccati vulnus in subditis corrige
stringitur, magna se sollicitudine etiam district
moderetur: quatenus sic jura disciplinæ contra
quentes exerceat, ut pietatis viscera non amitta
randum quippe est, ut rectorem subditis et
pietas, et patrem exhibeat disciplina. Atqu
hæc sollicita circumspectione providendum, ne
trictio rigida, aut pietas sit remissa. Nam
libris Moralibus jam diximus, disciplina vel
cordia multum destituitur, si una sine altera te
Sed erga subditos suos inesse rectoribus debet
consulens misericordia, et pie sæviens disciplina.
namque est, quod docente Veritate[l], per San
studium semivivus in stabulum ducitur, et vinu
oleum vulneribus ejus adhibetur, ut per vinum
mordeantur vulnera, per oleum foveantur.

[k] 1 Reg. iv. 17, 18.
[k] Ezech. xxxiv. 4.
[l] 1 Reg. ii
[l] Luc. x. 34.

together with his sons, before the strict Judge, with a stern condemnation. For, for this cause it is said to him by the divine voice: "Thou hast honoured thy sons more than Me." Hence, he chideth the pastors by the prophet, saying, "That which was broken ye have not bound up, and that which was driven away have ye not brought back." For that is brought back which was driven away, when one fallen into sin is recalled by the vigour of pastoral anxiety to the state of righteousness; and a bandage girdeth up a break when discipline putteth down a sin, lest the wound should bleed to death, if the severity of binding up do not confine it.

But oftentimes it is broken more if the break be bound up indiscreetly; so that one feeleth the wound more grievously if the bandages press unreasonably upon it. Therefore it is needful, when the wound of sin in those that are under him is closed by correction, that the very binding should order itself with great care; to the end that it may, in such wise, exercise the rights of discipline against transgressors, as not to cast away the bowels of compassion. For care is to be taken that a ruler should be exhibited to his subjects both as a mother by kindness and a father by discipline. And in the midst of this it is to be secured with anxious care, that the strictness may neither be harsh nor the kindness negligent. For, as we have already said in the books of Morals, either discipline or mercy is wanting in much, if one be held without the other. But in rulers towards their subjects there ought to be both mercy which is justly considerate, and discipline which is pitifully severe. For this is the reason that in the teaching of the Truth the man that was half dead is taken by the care of the Samaritan into the inn, and wine and oil are applied to his wounds; namely, that the wounds may be made to smart by the wine, and may be soothed by the oil.

quippe est, ut, quisquis sanandis vulneribus præest, in vino morsum doloris adhibeat, in oleo mollitiem pietatis, quatenus per vinum mundentur putrida, per oleum foveantur sananda. Miscenda ergo est lenitas cum severitate; faciendum quoddam ex utroque temperamentum, ut neque multa asperitate exulcerentur subditi, neque nimia benignitate solvantur. Quod juxta Pauli vocem bene illa tabernaculi arca significat, in qua cum tabulis virga simul et manna est[m], quia cum Scripturæ sacræ scientia in boni rectoris pectore, si est virga districtionis, sit et manna dulcedinis. Hinc David ait: "Virga tua et baculus tuus, ipsa me consolata sunt[n]." Virga enim percutimur, baculo sustentamur. Si ergo est districtio virgæ, quæ feriat, sit et consolatio baculi, quæ sustentet. Sit itaque amor, sed non emolliens; sit rigor, sed non exasperans; sit zelus, sed non immoderate sæviens; sit pietas, sed non plus quam expediat, parcens; ut dum se in arce regiminis justitia clementiaque permiscet, is qui præest corda subditorum et terrendo demulceat, et tamen ad terroris reverentiam demulcendo constringat.

CAPUT VII.

UT SIT RECTOR INTERNORUM CURAM IN EXTERIORUM OCCUPATIONE NON MINUENS, EXTERIORUM PROVIDENTIAM IN INTERNORUM SOLLICITUDINE NON RELINQUENS.

Sit rector internorum curam in exteriorum occupatione non minuens, exteriorum providentiam in inter-

[m] Hebr. ix. 4. [n] Ps. xxii. 4.

For it is needful for all who overlook the healing of wounds to employ the smarting of pain in the wine, and the softness of pity in the oil; to the end that by the wine the foulness may be purged, and that which is to be healed may be soothed by the oil. Gentleness, therefore, is to be blended with severity, and a certain mixture made out of both; that those that are under one's charge may neither feel sore through great harshness, nor be relaxed through too much kindness. Which, according to the words of Paul, is well signified by the Ark of the Tabernacle, in which, with the tables, there was at once a rod and manna: because, in the breast of the good ruler, together with the knowledge of holy Scripture, if there be the rod of strictness, there should be also the manna of sweetness. Hence David saith: "Thy rod and Thy staff, they have comforted me." For with a rod we are smitten, with a staff we are supported. If, therefore, there be the strictness of the rod to strike, there should be also the comfort of the staff to support. Let there be love then, but not enervating; let there be rigour, but not exasperating. Let there be zeal, but not immoderately fierce; and pity, but not sparing more than is good; that, while righteousness and mercy mingle in the post of government, he who is at the head may both soothe the hearts of those that are under him, whiles he maketh them to fear, and yet in soothing bind them to a fearful reverence.

CHAPTER VII.

THAT THE RULER DIMINISH NOT HIS CARE OF THINGS WITHIN THROUGH HIS OCCUPATION ABOUT THINGS WITHOUT; NOR FORSAKE THE OVERSIGHT OF THINGS WITHOUT THROUGH HIS ANXIETY ABOUT THINGS WITHIN.

Let not the ruler diminish his care of things within through his occupation about things without; nor forsake

norum sollicitudine non relinquens, ne aut exterioribu deditus ab intimis corruat, aut solis interioribus occu patus, quæ foris debet, proximis non impendat. Sæp namque nonnulli velut obliti, quod fratribus animaru causa prælati sunt, toto cordis adnisu secularibus cur inserviunt: has, cum adsunt, se agere exultant; a has, etiam cum desunt, diebus ac noctibus cogitation turbidæ æstibus anhelant. Cumque ab his cessante fo sifan opportunitate quieti sunt, ipsa deterius sua quie fatigantur. Voluptatem namque censent, si actionibu deprimuntur; laborem deputant, si in terrenis negoti non laborant. Sicque fit, ut dum se urgeri mundan tumultibus gaudent, interna, quæ alios docere debu rant, ignorent. Unde subjectorum quoque procul du bio vita torpescit; quia cum proficere spiritaliter appeti in exemplo ejus, qui sibi prælatus est, quasi in obstacul itineris offendit. Languente enim capite membra in cassum vigent, et in exploratione hostium frustra exe citus velociter sequitur, si ab ipso duce itineris erratu Nulla subditorum mentes exhortatio sublevat, eorumqu culpas increpatio nulla castigat: quia dum per ani marum præsulem terreni exercetur officium judicis, gregis custodia vacat cura pastoris; et subjecti veritati lumen apprehendere nequeunt, quia dum pastoris ser sus terrena studia occupant, vento tentationis impulsu Ecclesiæ oculos pulvis cæcat. Quo contra recte humai generis Redemtor, cum nos a ventris voracitate com pesceret, dicens: "Attendite autem vobis, ut no graventur corda vestra in crapula et ebriotate;" illic

the oversight of things without through his anxiety about things within; lest either being given up to things external he fall away within; or being occupied solely with internal matters he fail to pay that which is due to his neighbours abroad. For oftentimes there are those who having, as it were, forgotten that they are set over their brethren for the sake of their souls, make themselves servants with all the strength of their heart to the cares of this world; they delight to follow them, when they have them; they pant after them night and day, even when they have them not, with the fever of a troubled mind. And when, perchance, by the absence of opportunity, they are quiet from them, they are still more wearied by their very quiet: for they think it pleasure if they are drowned in business; they count it toil if they are not toiling in earthly affairs. And so it cometh to pass, while they rejoice in the pressure of worldly commotions, that they are ignorant of those inward things which they ought to have taught others: whence also the life of those who are under them is, without doubt, benumbed; for while they desire to make spiritual progress, they stumble at the example of him who is set over them, as it were at a stumbling-block in their path. For when the head languisheth, to no purpose are the limbs vigorous; and in vain doth the army follow swiftly in pursuit of the enemy, if the guide of their way be himself in error. No exhortation lifteth up the souls of his subjects, no rebuke chastiseth their offences; because, while the office of an earthly judge is exercised by the ruler of their souls, the care of the Pastor is set loose from the keeping of the flock: and the subjects are unable to take hold on the light of truth; because, while earthly pursuits take up the senses of the Pastor, the dust which is driven by the gusts of temptation blindeth the eyes of the Church. But, on the contrary, the Redeemer of mankind, while He restrained us from greediness of the belly, saying, "Take heed to yourselves lest your hearts be overcharged with surfeiting

adjunxit: "Aut in curis hujus vitæ[o]." Ubi pavorem quoque protinus intente adjiciens: "Ne forte," inquit, "superveniat in vos repentina dies illa[p]." Cujus adventus etiam qualitatem denuntiat, dicens: "Tamquam laqueus enim veniet super omnes, qui sedent super faciem omnis terræ[q]." Hinc iterum dicit: "Nemo potest duobus dominis servire[r]." Hinc Paulus religiosorum mentes a mundi consortio contestando, ac potius conveniendo suspendit, dicens: "Nemo militans Deo implicat se negotiis secularibus, ut ei placeat, cui se probavit[s]." Hinc Ecclesiæ rectoribus et vacandi studia præcipit, et consulendi remedia ostendit, dicens: "Secularia igitur judicia si habueritis, contemtibiles qui sunt in Ecclesia, illos constituite ad judicandum[t]," ut ipsi videlicet dispensationibus terrenis inserviant, quos dona spiritalia non exornant. Ac si apertius dicat: Quia penetrare intima nequeunt, saltem necessaria foris operentur. Hinc Moyses, qui cum Deo loquitur, Jethro alienigenæ reprehensione judicatur, quod terrenis populorum negotiis stulto labore deserviat: cui et consilium mox præbetur, ut pro se alios ad jurgia dirimenda constituat, et ipse liberius ad erudiendos populos spiritalium arcana cognoscat[u].

A subditis ergo inferiora gerenda sunt, a rectoribus summa cogitanda, ut scilicet oculum, qui prævidendis gressibus præeminet, cura pulveris non obscuret. Caput namque subjectorum sunt cuncti, qui præsunt; et ut recta pedes valeant itinera carpere, hæc procul dubio

[o] Luc. xxi. 34. [p] Luc. xxi. 34. [q] Luc. xxi. 35.
[r] Luc. xvi. 13. [s] 2 Tim. ii. 4. [t] 1 Cor. vi. 4.
[u] Exod. xviii. 17, 18.

and drunkenness," straightway with reason added, "or with the cares of this life." And there straightway, studiously adding to the fearfulness thereof, "lest, perchance," saith He, "that day should come upon you unawares." And He warneth them also of the nature of that coming, saying: "For as a snare shall it come upon all who dwell upon the face of the whole earth." Hence, He saith again: "No man can serve two masters." Hence Paul withdraweth the souls of the religious from the company of the world, by suing, or rather summoning them (upon their oath), saying: "No man which warreth for God entangleth himself with affairs of this life, that he may please Him to whom he hath approved himself." Hence he both enjoineth on rulers of the Church anxiety for leisure, and sheweth them the remedy of taking advice, saying, "If therefore ye have affairs of this life, set them to judge who are of no account in the Church:" namely, that they may serve the ends of earthly arrangements, who are not adorned with spiritual gifts: as if he should say more openly; Seeing that they cannot penetrate into the inmost things, let them at least do that which is necessary without. Hence Moses, who talketh with God, is judged by the reproof of the alien Jethro, because, with foolish toil, he is a servant to the earthly affairs of the tribes; and advice is given to him shortly to set others instead of himself to conclude quarrels, and himself to learn more freely the mysteries of spiritual things, to the end that he may instruct the people.

Inferior matters, therefore, should be carried on by those below, the highest should be thought of by rulers, that care for the dust may not darken the eye which is raised to overlook the goings. For all who are set over others are the head of those that are put under them; and, that the feet may be able to pursue straight paths, the head ought, without

caput debet ex alto providere, ne a provectus sui itinere pedes torpeant, cum curvata rectitudine corporis caput sese ad terram declinat. Qua autem mente animarum præsul honore pastorali inter ceteros utitur, si in terrenis negotiis, quæ reprehendere in aliis debuit, et ipse versatur? Quod videlicet ex ira justæ retributionis per prophetam Dominus minatur, dicens: "Et erit sicut populus, sic sacerdos [z]." Sacerdos quippe est ut populus, quando ea agit is, qui spiritali officio fungitur, quæ illi nimirum faciunt, qui adhuc de studiis carnalibus judicantur. Quod cum magno scilicet dolore caritatis Jeremias propheta conspiciens quasi sub destructione templi deplorat, dicens: "Quomodo obscuratum est aurum, mutatus est color optimus, dispersi sunt lapides sanctuarii in capite omnium platearum [y]." Quid namque auro, quod metallis ceteris præeminet, nisi excellentia sanctitatis; quid colore optimo, nisi cunctis amabilis reverentia religionis exprimitur? Quid sanctuarii lapidibus, nisi sacrorum ordinum personæ signantur? Quid platearum nomine, nisi præsentis vitæ latitudo figuratur? Quia enim Græco eloquio πλάτος latitudo dicitur, profecto a latitudine plateæ sunt vocatæ. Per semetipsam vero Veritas dicit: "Lata et spatiosa via est, quæ ducit ad perditionem [a]." Aurum igitur obscuratur, cum terrenis actibus sanctitatis vita polluitur. Color optimus commutatur, cum quorumdam, qui degere religiose credebantur, æstimatio anteacta minuitur. Nam cum quilibet post sanctitatis habitum terrenis se actibus inserit, quasi colore permutato ante humanos oculos ejus reverentia despecta

[z] Osee iv. 9. [y] Thren. iv. 1. [a] Matth. vii. 13.

doubt, to espy them from on high, that the feet may not swerve from the path of their progress, if, through the uprightness of the body being bent, the head boweth itself down to the earth. But with what conscience can the overseer of souls enjoy the pastoral dignity amongst the rest, if he is himself engaged in that earthly business which he ought to reprove in others? And in truth, the Lord, in the anger of His just retribution, threateneth this by His prophet, saying, "And there shall be like people, like priest." Now the priest is like the people, when he that dischargeth spiritual duties is employed on those things which they do of course who are still judged concerning carnal occupations. The prophet Jeremias, beholding this, deploreth it with great grief, that is, of charity, under the figure of the destruction of the temple, saying: "How is the gold become dim, the most excellent hue is changed, the stones of the sanctuary are scattered at the head of all the streets." For, what is intended by gold which is before all other metals, but the excellence of holiness? What, by the most excellent hue, but the reverence of religion, which to all is lovely? What is signified by the stones of the sanctuary, but the persons in holy orders? What is figured by the name of streets, but the wideness of this present life? For since wideness is called in the Greek tongue, πλάτος, streets (*plateæ*), are so called of course from their width. But the Truth saith by Himself: "Wide and broad is the road which leadeth to destruction." The gold, therefore, becometh dim when the life of holiness is defiled with earthly deeds. The most excellent hue is changed when the previous estimation of some who were believed to live religiously is diminished. For when any one after the habit of holiness mixeth himself with earthly business, his hue being changed, as it were, before the eyes of men, the reverence that was paid to him is slighted and becometh pale. The

pallescit. Sanctuarii quoque lapides in plateas disperguntur, cum causarum secularium foras lata itinera expetunt hi, qui ad ornamentum Ecclesiæ internis mysteriis quasi in secretis tabernaculi vacare debuerunt. Ad hoc quippe sanctuarii lapides fiebant, ut intra Sancta Sanctorum in vestimento summi sacerdotis apparerent. Cum vero ministri religionis a subditis honorem Redemtoris sui ex merito vitæ non exigunt, sanctuarii lapides in ornamento pontificis non sunt. Qui nimirum sanctuarii lapides dispersi per plateas jacent, cum personæ sacrorum ordinum voluptatum suarum latitudini deditæ terrenis negotiis inhærent. Et notandum, quod non hos dispersos in plateis, sed in capite platearum dicit: quia et cum terrena agunt, summi videri appetunt, ut et lata itinera teneant ex voluptate delectationis, et tamen in platearum sint capite ex honore sanctitatis.

Nil quoque obstat, si sanctuarii lapides eosdem ipsos, quibus constructum sanctuarium existebat, accipimus; qui dispersi in platearum capite jacent, quando sacrorum ordinum viri terrenis actibus ex desiderio inserviunt, ex quorum prius officio sanctitatis gloria stare videbatur. Secularia itaque negotia aliquando ex compassione toleranda sunt, numquam vero ex amore requirenda: ne cum mentem diligentis aggravant, hanc suo victam pondere ad ima de cœlestibus mergant. At contra, nonnulli gregis quidem curam suscipiunt, sed sic sibimet vacare ad spiritalia appetunt, ut rebus exterioribus nullatenus occupentur. Qui cum curare corporalia funditus negligunt, subditorum necessitatibus

stones of the sanctuary likewise are scattered in the streets, when those who, for the ornament of the Church, ought to be at leisure for inward mysteries, as it were in the recesses of the tabernacle, seek the broad ways without of secular causes. For the stones of the sanctuary were made for this purpose, to appear within the Holy of Holies in the vestments of the High-Priest. But when the ministers of religion do not exact the honour of their Redeemer from those below them by the merit of their life, the stones of the sanctuary are wanting in the apparel of the High-Priest. And these stones of the sanctuary, doubtless, lie scattered about the streets, when persons in the sacred orders, being given up to the looseness of their own pleasures, cleave to things of earth. And it is to be noted that he saith not that these are scattered in the streets, but at the head of the streets; because, even when they are busy about earthly things, they desire to appear the highest; so that they may both keep the broad ways by the enjoyment of pleasure, and yet be at the head of the streets from their sacred dignity.

There is nothing either to hinder us from taking the stones of the sanctuary to be those very stones of which the sanctuary was built, which lie scattered at the head of the streets when men in holy orders are, by choice, subservient to earthly deeds, since the glory of holiness seemed before to stand in their office. Secular business, therefore, is sometimes to be borne with, out of compassion, but never to be sought for love; lest, while it burdeneth the soul of him that loveth it, it plunge it, overwhelmed by the weight thereof, from heavenly things to those that are lowest. But, on the other hand, there are some who undertake the charge of a flock, but are so desirous of leisure for themselves for spiritual employments, that they are not engaged in outward things at all. And since they utterly neglect the things of the body, they are far from meeting the wants of those who

minime concurrunt. Quorum nimirum prædicatio plerumque despicitur; quia dum delinquentium facta corripiunt, sed tamen eis necessaria præsentis vitæ non tribuunt, nequaquam libenter audiuntur. Egentis etenim mentem doctrinæ sermo non penetrat, si hunc apud ejus animum manus misericordiæ non commendat. Tunc autem verbi semen facile germinat, quando hoc in audientis pectore pietas prædicantis rigat. Unde rectorem necesse est, ut interiora possit infundere, cogitatione innoxia etiam exteriora providere. Sic itaque pastores erga interiora studia subditorum suorum ferveant, quatenus in eis exterioris quoque vitæ providentiam non relinquant. Nam quasi jure, ut diximus, a percipienda prædicatione gregis animus frangitur, si cura exterioris subsidii a pastore negligatur. Unde et primus pastor sollicite admonet, dicens: "Seniores qui in vobis sunt, obsecro consenior et testis Christi passionum, qui et ejus, quæ in futuro revelanda est, gloriæ communicator, pascite, qui in vobis est, gregem Dei[a]." Qui hoc in loco pastionem cordis an corporis suaderet, aperuit, cum protinus adjunxit: "Providentes non coacte, sed spontanee secundum Deum, neque turpis lucri gratia, sed voluntarie[b]." Quibus profecto verbis pastoribus pie præcavetur, ne dum subjectorum inopiam satiant, se mucrone ambitionis occidant, ne cum per eos carnis subsidiis reficiuntur proximi, ipsi remaneant a justitiæ pane jejuni. Hanc pastorum sollicitudinem Paulus excitat, dicens: "Qui suorum, et maxime domesticorum curam non habet, fidem negavit, et est infideli deterior[c]." Inter hæc itaque metuendum semper est, et vigilanter

[a] 1 Petr. v. 1. [b] 1 Petr. v. 2. [c] 1 Tim. v. 8.

are under them. And no wonder their preaching is generally looked down upon; for while they reprove the deeds of transgressors, but yet do not furnish them with things needful for this present life, they are not heard with any willingness; for the word of doctrine maketh no way into the soul of a man in want, if the hand of mercy commend it not to his mind. But the seed of the word springeth easily when the kindness of the preacher watereth it in the breast of the hearer. Wherefore it is needful for the ruler, that he may infuse good things within, to provide also by innocent thought for those without. Let pastors, therefore, be in such wise zealous about the inner pursuits of those that are under them, as not to abandon provision for their outward life; for, as we have said, the mind of the flock is broken off, as though of right, from listening to preaching, if the care of outward aid be neglected by the shepherd. Whence also the first pastor anxiously chargeth us, saying: "The elders which are among you I beseech, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory which is hereafter to be revealed; feed the flock of God which is among you." And he made known whether he was persuading in this place, to the feeding of the heart or of the body, when he forthwith added: "Providing, not of constraint, but readily, after the will of God; neither for the sake of filthy lucre, but willingly." By these words, assuredly, a pious caution is used for pastors, that while they satisfy the poverty of those beneath them, they may not slay themselves with the sword of ambition; nor, whiles their neighbours are refreshed with supplies for the flesh by their means, they themselves remain famished for the bread of righteousness. This anxiety of pastors Paul stirreth up, saying: "He that hath no care for his own, specially for them of his own house, hath denied the faith, and is worse than an infidel." In the midst of this, therefore, they must always

intuendum, ne dum cura ab eis exterior agitur, ab interna intentione mergantur. Plerumque enim, ut prædiximus, corda rectorum, dum temporali sollicitudini incaute deserviunt, ab intimo amore frigescunt; et foras fusa oblivisci non metuunt, quia animarum regimina susceperunt. Sollicitudo ergo, quæ subditis exterius impenditur, sub certa necesse est mensura teneatur. Unde bene ad Ezechielem dicitur: "Sacerdotes caput suum non radent, neque comam nutrient, sed tondentes attondeant capita sua [4]." Sacerdotes namque jure vocati sunt, qui ut sacrum ducatum præbeant, fidelibus præsunt. Capilli vero in capite exteriores sunt cogitationes in mente: qui dum super cerebrum insensibiliter oriuntur, curas vitæ præsentis designant, quæ ex sensu negligenti, quia importune aliquando prodeunt, quasi nobis non sentientibus procedunt. Quia igitur cuncti, qui præsunt, habere quidem sollicitudines exteriores debent, nec tamen eis vehementer incumbere, sacerdotes recte et caput prohibentur radere, et comam nutrire: ut cogitationes carnis de vita subditorum, nec a se funditus amputent, nec rursum ad crescendum nimis relaxent. Ubi et bene dicitur: "Tondentes tondeant capita sua [5]," ut videlicet curæ temporalis sollicitudinis et quantum necesse est, prodeant, et tamen recidantur citius, ne immoderatius excrescant. Dum igitur et per administratam exteriorem providentiam corporum vita protegitur, et rursus per moderatam cordis intentionem non impeditur, capilli in capite sacerdotis et servantur, ut cutem cooperiant, et resecantur, ne oculos claudant.

[4] Ezech. xliv. 20. [5] Ezech. xliv. 20.

fear, and take watchful heed, lest whiles they are concerned with external cares they sink from their inward purpose. For generally speaking, as we have said before, while the minds of rulers incautiously serve the ends of temporal anxiety, they grow cold in inward love; and being spent on things abroad, they are not afraid to forget that they have undertaken the government of souls. The anxiety, therefore, which is bestowed on their subjects externally, must needs be kept within certain bounds. Wherefore it is well said to Ezechiel: "The priests shall not shave their heads, neither shall they wear long hair; but let them in any wise poll their heads." For they are rightly called priests who are set over the faithful to afford them sacred guidance. But the hairs of the head are outward thoughts in the soul: and, as they spring insensibly over the brain, they signify the cares of this present life, which, as they sometimes come forth unseasonably from a careless mind, grow, as it were, while we perceive them not. Since, therefore, all who are in authority ought to have outward cares, and yet should not be vehemently bent on them, priests are rightly forbidden either to shave their heads or to wear long hair; that they may neither cut off from them entirely earthly thoughts about the life of those that are under them, nor again suffer them to increase too much. And it is also well said there, "Let them in any wise poll their heads;" namely, that the cares of temporal anxiety may come forth so far as is necessary, and yet be cut off quickly, that they grow not to excess. When, therefore, both the life is protected by the supply of external provisions for men's bodies, and again, by reason of the moderate anxiety of the soul, it is not hindered, the hair on the head of the priest is both saved to cover the skin, and is cut short so as not to overshadow the eyes.

CAPUT VIII.

NE PLACERE RECTOR SUO STUDIO HOMINIBUS APPETAT, SED TAMEN AD QUOD PLACERE DEBEAT, INTENDAT.

Inter hæc quoque necesse est, ut rector solerter invigilet, ne hunc cupido placendi hominibus pulset, ne cum studiose interiora penetrat, cum provide exteriora subministrat, se magis a subditis diligi quam veritatem quærat; ne cum bonis actibus fultus a mundo videtur alienus, hunc auctori reddat extraneum amor suus. Hostis namque Redemtoris est, qui per recta opera, quæ facit, ejus vice ab Ecclesia amari concupiscit; quia adulterinæ cogitationis reus est, si placere puer sponsæ oculis appetit, per quem sponsus dona transmisit. Qui nimirum amor proprius, cum rectoris mentem ceperit, aliquando hanc inordinate ad mollitiem, aliquando vero ad asperitatem rapit. Ex amore etenim suo mens rectoris in mollitiem vertitur, quia cum peccantes subditos respicit, ne erga hunc eorum dilectio torpeat, corripere non præsumit; nonnunquam vero errata subditorum, quæ increpare debuerat, adulationibus demulcet. Unde bene per prophetam dicitur: "Væ his, qui consuunt pulvillos sub omni cubito manus, et faciunt cervicalia sub capite universæ ætatis ad capiendas animas[f]." Pulvillos quippe sub omni cubito manus ponere, est cadentes a sua rectitudine animas, atque in hujus mundi se delectatione reclinantes, blanda adulatione refovere. Quasi enim pulvillo cubitus, vel cervicalibus caput jacentis excipitur,

[f] Ezech. xiii. 18.

CHAPTER VIII.

THAT THE RULER DESIRE NOT IN HIS EFFORTS TO PLEASE MEN, BUT YET ATTEND TO THAT WHICH OUGHT TO PLEASE THEM.

In all this it is needful that the ruler should keep diligent watch that the desire of pleasing men do not attack him, that whiles he carefully entereth into inward things, whiles he prudently administereth things without, he seek not to be more beloved by those that are under him than the Truth; that when, supported as he is by good deeds, he seemeth to be alienated from the world, the love of himself do not render him a stranger to his Maker. For he is an enemy of the Redeemer who by the good works that he doeth coveteth to be loved by the Church in His stead: for if the servant through whom the bridegroom hath sent his gifts desire to please the eyes of the bride, he is guilty of adulterous thoughts. And, in truth, this self-love, when it hath seized upon the soul of the ruler, carrieth it inordinately sometimes to softness, at other times to harshness. For the mind of the ruler is turned by self-love to softness; because, when he seeth those that are under him sinning, he will not take upon him to reprove them, lest their affection to him should be chilled; and sometimes the errors of those that are under him, which he ought to have chidden, he sootheth with flattery. Wherefore it is well spoken by the prophet, "Woe unto them that sew cushions under all elbows, and make pillows under the head of every age to catch souls." For to lay cushions under every elbow is to encourage with smooth flattery souls that fall from their uprightness, and repose themselves in the delights of this world. For the elbow is, as it were, received by a cushion, or the head of one that

cum correptionis duritia peccanti subtrahitur, eique mollities favoris adhibetur, ut in errore molliter jaceat, quem nulla asperitas contradictionis pulsat. Sed hæc rectores, qui semetipsos diligunt, his procul dubio exhibent, a quibus se noceri posse in studio gloriæ temporalis timent. Nam quos nil contra se valere conspiciunt, hos nimirum asperitate rigidæ semper invectionis premunt, numquam clementer admonent, sed pastoralis mansuetudinis obliti, jure dominationis terrent. Quos recte per prophetam divina vox increpat, dicens: "Vos autem cum austeritate imperabatis eis et cum potentia[g]." Plus enim se suo auctore diligentes jactanter erga subditos se erigunt, nec quid agere debeant, sed quid valeant, attendunt: nil de subsequenti judicio metuunt, improbe de temporali potestate gloriantur: libet ut licenter et illicita faciant, et subditorum nemo contradicat. Qui ergo et prava studet agere, et tamen ad hæc vult cæteros tacere, ipse sibimet testis est, quia plus veritate se appetit diligi, quam contra se non vult defendi. Nemo quippe est, qui ita vivat, ut aliquatenus non delinquat. Ille ergo se ipso amplius veritatem desiderat amari, qui sibi a nullo vult contra veritatem parci. Hinc etenim Petrus increpationem Pauli libenter accepit[h]: hinc David correptionem subditi humiliter audivit[i]: quia rectores boni, dum privato diligere amore se nesciunt, liberæ puritatis verbum a subditis obsequium humilitatis credunt. Sed inter hæc necesse est, ut cura regiminis tanta moderaminis arte temperetur, quatenus subditorum mens, cum quæ-

[g] Ezech. xxxiv. 4. [h] Galat. ii. 11.
[i] 2 Reg. xii. 7.

lieth down, by pillows, when the hardness of reproof is withdrawn from the sinner, and the softness of approval is used towards him, so that he lieth softly in his error, and is struck by no roughness of upbraiding. But this treatment rulers who are in love with themselves use, without doubt, towards those by whom they fear they may be hurt in their pursuit of worldly honour. For those whom they see to have no power against them, these doubtless they oppress with the roughness of continual harsh reproach. They never admonish them kindly, but, forgetting the gentleness of the shepherd, terrify them with the rights of dominion. And the divine word rightly chideth them by the prophet, saying, "But ye ruled them with harshness and with force." For those that love themselves more than their Maker, set themselves up boastfully against those beneath them, and consider not what they ought to do, but what they can. They have no fear of the judgment that is to come, and they glory unrighteously in temporal power. They like to do with freedom even unlawful things; and that none of those beneath should gainsay it. He therefore who desireth even to do wrong, and yet would that others should hold their peace at it, is a witness to himself that he desireth himself to be more beloved than the Truth, which he would not have defended against him. For there is no man who liveth so as never to transgress in any wise. He therefore desireth the Truth to be loved more than himself, who would not have himself spared against the Truth by any man. Hence Peter took gladly the rebuke of Paul. Hence David heard humbly the reproof of a subject; because good rulers, while they know not to be affected towards themselves with self-love, believe the words of free-spoken honesty from those that are under them to be the homage of humility. But in this it is needful that the care of government should be tempered with such skill in management that the mind of their subjects,

dam recte sentire potuerit, sic in vocis libertatem prodeat, ut tamen libertas in superbiam non erumpat, ne dum fortasse immoderatius linguæ eis libertas conceditur, vitæ ab his humilitas amittatur. Sciendum quoque est, quod oporteat, ut rectores boni placere hominibus appetant, sed ut suæ æstimationis dulcedine proximos in affectum veritatis trahant, non ut se amari desiderent, sed ut dilectionem suam quasi quandam viam faciant, per quam corda audientium ad amorem Conditoris introducant. Difficile quippe est, ut quamlibet recta denuntians prædicator, qui non diligitur, libenter audiatur. Debet ergo, qui præest, et studere se diligi, quatenus possit audiri, et tamen amorem suum pro semetipso non quærere, ne inveniatur ei, cui servire per officium cernitur, occulta cogitationis tyrannide resultare. Quod bene Paulus insinuat, cum sui nobis studii occulta manifestat, dicens: "Sicut et ego per omnia omnibus placeo[k]." Qui tamen rursus dicit: "Si adhuc hominibus placerem, Christi servus non essem[l]." Placet ergo Paulus, et non placet; quia in eo quod placere appetit, non se, sed per se hominibus placere veritatem quærit.

CAPUT IX.

QUOD SCIRE SOLLICITE RECTOR DEBET, QUIA PLERUMQUE VITIA VIRTUTES SE ESSE MENTIUNTUR.

Scire etiam rector debet, quod plerumque vitia virtutes se esse mentiuntur. Nam sæpe sub parcimoniæ nomine se tenacia palliat, contraque se effusio sub ap-

[k] 1 Cor. x. 33. [l] Galat. i. 10.

when they have been able to think some things rightly, may in such wise come forward into freedom of speech, as that freedom may not break out into arroganoe: lest, perchance, when liberty of speech is allowed them beyond bounds, they lose humility of life. It is to be known also that it behoveth good rulers to desire to please men, but so as to draw their neighbours, by the sweetness of their character, to a fondness for the Truth; not that they should desire to be loved themselves, but that they may make the affection borne to them, as it were a sort of road by which they may lead the hearts of their hearers to the love of their Creator. For it is hard for a preacher who is not loved, however right may be his warnings, to be heard gladly. He, therefore, who is over others, ought both to study to be loved, that he may be heard; and yet not to seek his own popularity for itself, lest he be found by a secret usurpation in thought to oppose Him whom by his office he appeareth to serve. This Paul well signifieth, when he maketh manifest to us the secrets of his desires, saying, "Even as I please all men in all things." Who nevertheless saith again, "If I yet pleased men I should not be the servant of Christ." Paul therefore pleaseth and pleaseth not, because in that he desireth to please, he seeketh not that he himself, but that through him the Truth, should please men.

CHAPTER IX.

THAT THE RULER OUGHT TO BE CAREFUL TO KNOW THAT VICES FOR THE MOST PART FEIGN THEMSELVES TO BE VIRTUES.

THE ruler ought also to know that vices for the most part feign themselves to be virtues. For niggardliness often cloaketh itself under the name of frugality; and lavishness,

pellatione largitatis occultat. Sæpe inordinata remissio pietas creditur, et effrenata ira spiritalis zeli virtus æstimatur. Sæpe præcipitata actio velocitatis efficacia, atque agendi tarditas gravitatis consilium putatur. Unde necesse est, ut rector animarum virtutes ac vitia vigilanti cura discernat, ne aut cor tenacia occupet, et parcum se videri in dispensationibus exultet; aut cum effuse quid perditur, largum se quasi miserando glorietur; aut remittendo, quod ferire debuit, ad æterna supplicia subditos pertrahat; aut immaniter feriendo quod delinquitur, ipse gravius delinquat; aut hoc, quod agi recte ac graviter potuit, immature præveniens leviget; aut bonæ actionis meritum differendo ad deteriora permutet.

CAPUT X.

QUÆ ESSE DEBET RECTORIS DISCRETIO CORRECTIONIS ET DISSIMULATIONIS, FERVORIS ET MANSUETUDINIS.

Sciendum quoque est, quod aliquando subjectorum vitia prudenter dissimulanda sunt, sed quia dissimulantur, indicanda: aliquando et aperte cognita mature toleranda, aliquando vero subtiliter et occulta perscrutanda: aliquando leniter arguenda, aliquando autem vehementer increpanda. Nonnulla quippe, ut diximus, prudenter dissimulanda sunt, sed quia dissimulantur, indicanda: ut cum delinquens et deprehendi se cognoscit et perpeti, has quas in se tacite tolerari considerat, augere culpas erubescat, seque se judice puniat,

on the other hand, hideth itself under the title of bounty. Often an inordinate forgiveness is thought to be kindness, and unbridled wrath is reckoned the virtue of spiritual zeal. Often headlong action is supposed to be the efficiency of speed, and slowness to act the deliberation of seriousness. Hence the ruler of souls must needs distinguish with watchful care between virtues and vices; lest either niggardliness take possession of his heart, and he be delighted to appear frugal in his distributions; or when a thing is lavishly expended, he should boast himself as bountiful in shewing mercy; or by forgiving that which he ought to smite, he should drag his subjects to eternal punishments; or by smiting ruthlessly that which is wrong, he do more grievous wrong himself; or by unreasonably hastening that which might have been done duly and seriously, he should render it of no esteem; or by putting off the merit of a good action he should change it for the worse.

CHAPTER X.

THE DISCRETION WHICH THE RULER OUGHT TO USE BETWEEN CORRECTION AND CONNIVANCE, WARMTH AND GENTLENESS.

It is to be known likewise that sometimes the faults of subjects are discreetly to be winked at, but to be shewn that they are winked at: sometimes, even when they are openly acknowledged, they are in their season to be borne; but sometimes, even those that are hidden are to be curiously sought out: sometimes they are to be gently reproved, at others sharply rebuked. Some things indeed, as we have said, are to be discreetly winked at, but to be shewn that they are winked at: that when the offender knoweth that he is both discovered and suffered, he may be ashamed to increase those faults which he seeth to be silently borne with in

quem sibi apud se rectoris patientia clementer excusat. Qua scilicet dissimulatione bene Judæam Dominus corripit, cum per prophetam dicit: "Mentita es, et mei non es recordata, neque cogitasti in corde tuo, quia ego tacens, et quasi non videns[m]." Et dissimulavit ergo culpas, et innotuit, quia et contra peccantem tacuit, et hoc ipsum tamen, quia tacuerit, dixit. Nonnulla autem vel aperte cognita, mature toleranda sunt, cum videlicet rerum minime opportunitas congruit, ut aperte corrigantur. Nam secta immature vulnera deterius infervescunt, et nisi cum tempore medicamenta conveniant, constat proculdubio quod medendi officium amittant. Sed cum tempus subditis ad correptionem quæritur, sub ipso culparum pondere patientia præsulis exercetur. Unde bene per Psalmistam dicitur: "Supra dorsum meum fabricaverunt peccatores[n]." In dorso quippe onera sustinemus. Supra dorsum igitur suum fabricasse peccatores queritur, ac si aperte dicat: Quos corrigere nequeo, quasi superimpositum onus porto.

Nonnulla autem occulta subtiliter sunt perscrutanda, ut quibusdam signis erumpentibus rector in subditorum mente omne, quod clausum latet, inveniat, et interveniente correptionis articulo ex minimis majora cognoscat. Unde recte ad Ezechielem dicitur: "Fili hominis, fode parietem[o]." Ubi mox idem propheta subjungit: "Et cum fodissem parietem, apparuit ostium unum. Et dixit ad me: Ingredere, et vide abominationes pessimas, quas isti faciunt hic. Et ingressus vidi: et ecce omnis similitudo reptilium, et animalium abominatio, et universa idola domus Israel

[m] Isai. lvii. 11. [n] Ps. cxxviii. 3. [o] Ezech. viii. 8.

him; and may, by his own judgment, punish himself, who, by the long-suffering of his ruler, is mercifully excused. With such connivance, moreover, the Lord doth well chide Judah, when He saith by the Prophet: "Thou hast lied and hast not remembered Me, neither thoughtest in thine heart that I held My peace, and was as though I saw not." He both winked at their faults, therefore, and gave them to know it; because He both held His peace against the sinner, and yet told this very thing, that He had held His peace. But some things, even when they are openly acknowledged, are to be patiently borne; namely, when the position of affairs is totally unsuitable for their open correction. For ulcers being cut prematurely inflame the more; and, unless medicines agree with the season, it is undoubtedly certain that they lose their power of healing. But while a time is sought for the correction of his subjects, the forbearance of the prelate is exercised by the very weight of their sins. Hence it is well said by the Psalmist: "The sinners builded upon my back." For on the back we bear burdens. He complaineth, therefore, that sinners have builded upon his back, as though he would say openly: Those that I cannot correct I carry, like as it were a load laid on me. But some things, though they be hidden, are to be curiously sought out; that, when certain signs break forth, the ruler may light upon all that lieth shut up in the soul of those that are set under him: and by the coming in of the act of reproof may from the least learn the greater. Whence it is well said to Ezechiel: "Son of man, dig through the wall." Where presently the Prophet likewise addeth, "And when I had digged through the wall, there appeared one door. And He said to me, Enter in and see the most wicked abominations which they do here. And I entered in and saw; and behold every likeness of creeping things, and abomination of beasts, and all the idols of the house of Israel were

depicta erant in pariete [p]." Per Ezechielem quippe præpositorum persona signatur, per parietem duritia subditorum. Et quid est parietem fodere, nisi acutis inquisitionibus duritiam cordis aperire? Quem cum fodisset, apparuit ostium: quia cum cordis duritia vel studiosis percunctationibus, vel maturis correptionibus scinditur, quasi quædam janua ostenditur, ex qua omnia in eo, qui corripitur, cogitationum interiora videantur. Unde et bene illic sequitur: "Ingredere et vide abominationes pessimas, quas isti faciunt hic [q]." Quasi ingreditur, ut abominationes aspiciat, qui discussis quibusdam signis exterius apparentibus ita corda subditorum penetrat, ut cuncta ei, quæ illicite cogitantur, innotescant. Unde et subdidit: "Et ingressus vidi; et ecce omnis similitudo reptilium, et animalium abominatio [r]." In reptilibus cogitationes omnino terrenæ signantur, in animalibus vero jam quidem aliquantulum a terra suspensæ, sed adhuc terrenæ mercedis præmia requirentes. Nam reptilia toto ex corpore terræ inhærent, animalia autem magna parte corporis a terra suspensa sunt, appetitu tamen gulæ ad terram semper inclinantur. Reptilia itaque sunt intra parietem, quando cogitationes volvuntur in mente, quæ a terrenis desideriis numquam levantur. Animalia quoque sunt intra parietem, quando et si qua jam justa, si qua honesta cogitantur, appetendis tamen lucris temporalibus honoribusque deserviunt, et per semetipsa quidem jam quasi a terra suspensa sunt, sed adhuc per ambitum quasi per gulæ desiderium sese ad ima submittunt. Unde et bene subditur: "Et universa idola domus

[p] Ezech. viii. 9, 10. [q] Ezech. viii. 9. [r] Ezech. viii. 10.

pourtrayed upon the wall." Now by Ezechiel is signified the person of prelates; by the wall, the hardness of those that are set under them. And what is it to dig through the wall, but by sharp enquiries to open the hardness of their heart? And when he had digged through it there appeared a door; because when hardness of heart is cloven, either by careful questionings or timely reproof, a kind of doorway is disclosed, from which all the inward parts of the mind of him that is corrected are discerned. Whence also it well followeth there: "Enter in and see the most wicked abominations which they do here." He, as it were, entereth in to look on the abominations, who, having examined certain signs which appear outwardly, so pierceth into the hearts of those that are committed to his charge, that all their unlawful cogitations are made known unto him. Whence also he addeth: "And I entered in and saw, and behold every likeness of creeping things, and abomination of beasts." By creeping things are indicated thoughts altogether earthly; but by beasts those that are somewhat raised from the earth, but yet seek the prizes of earthly reward. For creeping things cleave to the earth with their whole body, but beasts with a great part of their body are raised from the earth, but yet by the appetite of hunger are always bent to the ground. There are reptiles, therefore, within the wall when thoughts stir in the soul which are never lifted from desires of earth. There are beasts also within the wall, when, although there be now some righteous and noble thoughts, they yet serve to the desire of temporal gains and honours: and of themselves they are, as it were, now raised from the earth, but they still, through ambition, as through the desire of hunger, sink themselves to the lowest. Whence also it followeth well; "And all the idols of the house of

Israel depicta erant in pariete[a]." Scriptum quippe est: "Et avaritia, quæ est idolorum servitus[b]." Recte ergo post animalia idola describuntur, quia, etsi honesta actione nonnulli jam quasi a terra se erigunt, ambitione tamen inhonesta semetipsos ad terram deponunt. Bene autem dicitur, "Depicta erant:" quia, dum exteriorum rerum intrinsecus species attrahuntur, quasi in corde depingitur, quidquid fictis imaginibus deliberando cogitatur. Notandum itaque est, quia prius foramen in pariete, ac deinde ostium cernitur, et tunc demum occulta abominatio demonstratur; quia nimirum uniuscujusque peccati prius signa forinsecus, deinde janua apertæ iniquitatis ostenditur, et tunc demum omne malum, quod intus latet, aperitur.

Nonnulla autem sunt leniter arguenda; nam cum non malitia, sed sola ignorantia vel infirmitate delinquitur, profecto necesse est, ut magno moderamine ipsa delicti correptio temperetur. Cuncti quippe, quousque in hac mortali carne subsistimus, corruptionis nostræ infirmitatibus subjacemus. Ex se ergo debet quisque colligere, qualiter alienæ hunc oporteat imbecillitati misereri, ne contra infirmitatem proximi si ad increpationis vocem ferventius rapitur, oblitus sui esse videatur. Unde bene Paulus admonet, dicens: "Si præoccupatus fuerit homo in aliquo delicto, vos, qui spirituales estis, instruite hujusmodi in spiritu mansuetudinis, considerans teipsum, ne et tu tenteris[c]." Ac si aperte dicat: Cum displicet ex aliena infirmitate quod conspicis, pensa quod es; ut in increpationis zelo se spiritus temperet, dum sibi quoque quod increpat timet.

[a] Ezech. viii. 10. [b] Coloss. iii. 5. [c] Galat. vi. 1.

Israel were pourtrayed upon the wall." For it is written: "And covetousness, which is the service of idols." Rightly, therefore, are idols described after beasts; because some, although they now lift themselves up, as it were, from the ground by noble actions, yet by an ignoble ambition lower themselves to the earth. And it is well said, "were pourtrayed;" for while the images of outward objects are drawn inwards, whatsoever in feigned images is fancied in the thoughts, is, as it were, pourtrayed on the heart. It is therefore to be noted that first a hole was seen in the wall, and then a door; and then, at last, the hidden abomination is discovered: because first the external signs of any sin, then the door of open iniquity is shewed; and then at last all the evil is discovered which lieth hid within.

Moreover some faults are to be reproved gently: for when it is not an offence of malicious wickedness, but only of ignorance or infirmity, it is certainly necessary that the very reproof of the transgression should be blended with great moderation. For we all, so long as we are in this mortal flesh, are liable to the infirmities of our corrupt condition. Each one, therefore, ought to gather from himself how he should pity the weakness of others, that he may not, being hurried on hotly against the infirmity of his neighbour to words of chiding, appear to have forgotten himself. Wherefore Paul rightly admonisheth, saying: "If any man have been overtaken in any transgression, ye that are spiritual, instruct such an one in the spirit of meekness; considering thyself, lest thou also be tempted." As though he should say openly, When that which thou seest of the infirmity of another displeaseth thee, think what thou art; that in the zeal to rebuke the spirit may restrain itself, whiles it feareth for itself also that which it rebuketh.

Nonnulla autem sunt vehementer increpanda, ut cum culpa ab auctore non cognoscitur, quanti sit ponderis, ab increpantis ore sentiatur: et cum sibi quis malum quod perpetravit levigat, hoc contra se graviter ex corripientis asperitate pertimescat. Debitum quippe rectoris est supernæ patriæ gloriam per vocem prædicationis ostendere, quanta in hujus vitæ itinere tentamenta antiqui hostis lateant aperire, et subditorum mala, quæ tolerari leniter non debent, cum magni zeli asperitate corrigere; ne si minus contra culpas accenditur, culparum omnium reus ipse teneatur. Unde bene ad Ezechielem dicitur: "Sume tibi laterem, et pones eum coram te, et describes in eo civitatem Jerusalem." Statimque subjungitur: "Et ordinabis adversus eam obsidionem, et ædificabis munitiones, et comportabis aggerem, et dabis contra eam castra, et pones arietes in gyro [s]." Eique ad munitionem suam protinus subinfertur: "Et tu sume tibi sartaginem ferream, et pones eam murum ferreum inter te et inter civitatem [t]." Cujus enim Ezechiel propheta nisi magistrorum speciem tenet? Cui dicitur: "Sume tibi laterem, et pones eum coram te, et describes in eo civitatem Jerusalem."

Sancti quippe doctores sibi laterem sumunt, quando terrenum auditorum cor, ut doceant, apprehendunt. Quem scilicet laterem coram se ponunt, quia tota illud mentis intentione custodiunt. In quo et civitatem Jerusalem jubentur describere; quia prædicando terrenis cordibus curant summopere, quæ sit supernæ pacis visio, demonstrare. Sed quia incassum gloria

[s] Ezech. iv. 1, 2. [t] Ezech. iv. 3.

But some things are to be rebuked strongly, to the end that when the sin is not known by the doer, the weight thereof may be perceived from the mouth of the reprover: and when one maketh light of the evil which he hath committed, he may greatly fear from the severity of his chider (to have) it against him. Now it is the duty of the ruler to shew forth the glory of our country above by the voice of preaching, to discover how many temptations of the ancient foe lie hid in the journey of this life, and to correct the sins of those committed to his charge, which ought not to be softly borne with, with great severity of zeal; lest, if he be but little inflamed against their sins, he be himself held guilty of them all. Wherefore it is well said to Ezechiel: "Take thee a tile, and thou shalt lay it before thee, and shalt pourtray upon it the city of Jerusalem." And straightway it followeth: "and thou shalt order a siege against it, and build towers, and heap up a mound: and set a camp against it, and place the battering-rams round about." And for his own defence it is forthwith enjoined on him: "And thou, take thee an iron frying-pan, and thou shalt set it for an iron wall between thee and the city." For whom doth the Prophet Ezechiel represent but teachers? And to him it is said: "Take thee a tile, and thou shalt lay it before thee, and shalt pourtray upon it the city of Jerusalem."

Now holy teachers take themselves a tile when they lay hold on the earthly heart of their hearers, to teach it. And this tile indeed they lay before them, because they watch it with all the attention of their soul. And on it they are bidden to pourtray the city of Jerusalem; because in preaching to earthly hearts they take special care to shew what is the vision of peace above. But, because the glory of the

patriæ cœlestis agnoscitur, nisi et quanta hic irruant hostis callidi tentamenta, noscantur, apte subjungitur: "Et ordinabis adversus eam obsidionem, et ædificabis munitiones." Sancti quippe prædicatores obsidionem circa laterem, in quo Jerusalem civitas descripta est, ordinant, quando terrenæ menti, sed jam supernam patriam requirenti, quanta eam in hujus vitæ tempore vitiorum impugnet adversitas, demonstrant. Nam cum unumquodque peccatum, quomodo proficientibus insidietur, ostenditur, quasi obsidio circa civitatem Jerusalem voce prædicatoris ordinatur. Sed quia non solum debent innotescere, qualiter vitia impugnent, verum etiam quomodo custoditæ nos virtutes roborent, recte subjungitur: "Et ædificabis munitiones." Munitiones quippe sanctus prædicator ædificat, quando, quæ virtutes quibus resistant vitiis, demonstrat. Et quia crescente virtute plerumque bella tentationis augentur, recte adhuc additur: "Et comportabis aggerem, et dabis contra eam castra, et pones arietes in gyro." Aggerem namque comportat, quando prædicator quisque molem crescentis tentationis enuntiat. Et contra Jerusalem castra erigit, quando rectæ intentioni audientium hostis callidi circumspectas, et quasi incomprehensibiles insidias prædicit. Atque arietes in gyro ponit, cum tentationum aculeos in hac vita nos undique circumdantes, et virtutum murum perforantes innotescit.

Sed cuncta hæc licet subtiliter rector insinuet, nisi contra delicta singulorum æmulationis spiritu ferveat, nullam sibi in perpetuum absolutionem parat. Unde illic adhuc recte subjungitur: "Et tu sume tibi sarta-

celestial country is acknowledged in vain, unless it be also known how great temptations of the crafty foe invade us here, it is fitly added, "And thou shalt order a siege against it, and build towers." For holy preachers order the siege about the tile on which is pourtrayed the city of Jerusalem, when they shew to the earthly soul, which nevertheless already seeketh the country above, how great is the enmity of sin which assaileth it in the season of this life. For when it is set forth in what manner each sin layeth wait for those that are making progress, the siege is, as it were, ordered around the city of Jerusalem by the voice of the preacher. But, because they ought to make known, not only how vices assail, but also how virtues being kept strengthen us; it is rightly added, "and build towers." Now the sacred preacher buildeth towers when he sheweth which virtues repel the several vices. And because, as virtue groweth, the wars of temptation, for the most part, increase; it is rightly added further, "And thou shalt heap up a mound, and set a camp against it, and place the battering-rams round about." For every preacher heapeth up a mound when he declareth the weight of increasing temptation. And he raiseth a camp against Jerusalem when he foretelleth the cunning, and, as it were, incomprehensible snares of the crafty foe, against the right intention of his hearers. And he placeth the battering-rams round about, when he maketh known the stings of temptations which surround us on all sides in this life, and pierce through the wall of virtue.

But, although the ruler skilfully expound all these, yet unless he burn with the spirit of jealousy against the offences of single persons, he gaineth for himself no absolution for eternity. Hence it is rightly added there furthermore, "And

ginem ferream, et pones eam murum ferreum inter te et inter civitatem." Per sartaginem quippe frixura mentis, per ferrum vero increpationis fortitudo signatur. Quid vero acrius doctoris mentem, quam zelus Dei frigit et excruciat? Unde Paulus hujus sartaginis urebatur frixura, cum diceret: "Quis infirmatur, et ego non infirmor? quis scandalizatur, et ego non uror[s]?" Et quia, quisquis zelo Dei accenditur, ne damnari ex negligentia debeat, forti in perpetuum custodia munitur, recte dicitur: "Pones eam murum ferreum inter te et civitatem." Sartago enim ferrea murus ferreus inter prophetam et civitatem ponitur; quia cum nunc fortem zelum rectores exhibent, eumdem zelum postmodum inter se et auditores suos fortem munitionem tenent: ne tunc ad vindictam destituti sint, si nunc fuerint in correptione dissoluti.

Sed inter hæc sciendum est, quia dum ad increpationem se mens doctoris exasperat, difficile valde est, ut non aliquando et ad aliquid quod dicere non debet, crumpat. Et plerumquo contingit, ut dum culpa subditorum cum magna invectione corripitur, magistri lingua usque ad excessus verba pertrahatur. Cumque increpatio immoderate accenditur, corda delinquentium in desperatione deprimuntur. Unde necesse est, ut exasperatus rector, cum subditorum mentem plus quam debuit se percussisse considerat, apud se semper ad pœnitentiam recurrat, ut per lamenta veniam in conspectu veritatis obtineat, ex eo etiam, quod per zeli ejus studium peccat. Quod figurate Dominus per Moysen præcipit, dicens: "Si quis abierit cum amico suo

[s] 2 Cor. xi. 29.

thou, take thee an iron frying-pan, and thou shalt set it for an iron wall between thee and the city." Now by the frying-pan is signified scorching of soul, and by the iron strength of reproof. And what is there that scorcheth the soul of the teacher, and tormenteth it more sharply, than zeal for God? Whence Paul was burnt with the scorching of this frying-pan, when he said, "Who is made weak, and I am not weak? who is made to offend, and I burn not?" And because every one who is inflamed with zeal for God, is for ever defended by a powerful guard, that he may not deserve to be damned for negligence, it is rightly said, "Thou shalt set it for an iron wall between thee and the city." For the frying-pan of iron is set as an iron wall between the prophet and the city; because when rulers now display a brave zeal, they hold this same zeal afterwards for a strong defence between themselves and their hearers; that they may not then be abandoned to punishment, if they have now been slack in correction.

But in the midst of this, it is to be known that while the soul of the teacher is stirred up to reproof, it is very hard for it not to break out sometimes even into something which ought not to be spoken. And, for the most part, it happeneth that whiles the faults of those that are set under him are reproved with great denunciations, the tongue of the master is carried even to words of excess. And when reproof is immoderately inflamed, the hearts of offenders are sunk in despair. Hence the ruler, having been stirred, when he seeth that he hath smitten the souls of his charge more than he ought, must always have recourse to penitence within himself; that by his lamentations he may obtain pardon in the sight of the Truth, even for this cause, that he sinneth through the forwardness of his zeal. And this the Lord, in a figure, enjoineth by Moses, saying, "If a man have gone with his friend

simpliciter in silvam ad ligna cædenda, et ligni
ris fugerit manu, ferrumque lapsum de manul
cum ejus percusserit et occiderit; hic ad unai
dictarum urbium fugiet, et vivet; ne forte p
ejus, cujus effusus est sanguis, doloris stimul
quatur et apprehendat eum, et percutiat animan
Ad silvam quippe cum amico imus, quoties ad
subditorum delicta convertimur. Et simplicit
succidimus, cum delinquentium vitia pia in
resecamus. Sed securis manu fugit, cum sei
patio plus quam necesse est in asperitatem p
Ferrumque de manubrio prosilit, cum de cor
sermo durior excedit. Et amicum percutit et occi
auditorem suum prolata contumelia a spiritu di
interficit. Correpti namque mens repente ac
proruit, si hanc immoderata increpatio plus q
buit addicit. Sed is qui incaute ligna per
proximum extinguit, ad tres necesse est urbes
ut in una earum defensus vivat; quia si ad p
tiæ lamenta conversus in unitate sacramenti su
caritate absconditur, reus perpetrati homicidii n
tur. Eumque extincti proximus, et cum inven
occidit; quia cum districtus judex venerit,
nobis per naturæ nostræ consortium junxit, ab
cul. dubio culpæ reatum non expetit, quem
venia fides, spes et caritas abscondit.

[a] Deut. xix. 5, 6.

into the forest to cut wood in simplicity of heart, and the wood of the axe have flown from his hand, and the iron having slipped from the helve have stricken his friend, and slain him; he shall fly unto one of the fore-mentioned cities, and he shall live; lest perchance the next of kin to him whose blood was shed, goaded by grief, pursue him, and take him, and smite his soul." For we go to the forest with a friend so often as we turn to behold the offences of our charge. And we cut down wood in simplicity of heart when with pious intent we lop the vices of offenders. But the axe flieth from the hand when reproof tendeth more to harshness than is necessary. And the iron starteth from the helve when hard words arise out of reproof. And it striketh a friend, and slayeth him, because the dishonour done to him cutteth off the hearer from the spirit of love. For the soul of him that is reproved falleth suddenly to hatred, if unmeasured reproof throw it over more than it ought. But he that heweth wood indiscreetly, and killeth his neighbour, must of necessity fly to three cities: that being protected in one of them he may live: because if he turn to the lamentations of penitence, and be hidden in the unity of the mystery under hope and charity, he is not held guilty of the murder that he hath committed. And the next of kin to the murdered man slayeth him not even when he hath found him; because when the strict Judge cometh, who hath joined Himself to us by sharing in our nature, He assuredly will not require the guilt of his sin from him whom faith, hope, and charity shelter under His forgiveness.'

CAPUT XI.

QUANTUM RECTOR SACRÆ LEGIS MEDIATIONIBUS ESSE DEBEAT INTENTUS.

Sed omne hoc rite a rectore agitur, si supernæ formidinis et dilectionis spiritu afflatus studiose quotidie sacri eloquii præcepta meditetur, ut in eo vim sollicitudinis et erga cœlestem vitam providæ circumspectionis, quam humanæ conversationis usus indesinenter destruit, divinæ admonitionis verba restaurent, et qui ad vetustatem vitæ per societatem secularium ducitur, ad amorem semper spiritalis patriæ compunctionis aspiratione renovetur. Valde namque inter humana verba cor defluit; cumque indubitanter constet, quod externis occupationum tumultibus impulsum a semetipso corruat, studere incessabiliter debet, ut per eruditionis studium resurgat. Hinc est enim, quod prælatum gregi discipulum Paulus admonet, dicens: "Dum venio, attende lectioni [b]." Hinc David ait: "Quomodo dilexi legem tuam Domine, tota die meditatio mea est [c]." Hinc Moysi Dominus de portanda arca præcepit, dicens: "Facies quatuor circulos aureos, quos pones per quatuor arcæ angulos, faciesque vectes de lignis sethim, et operies auro, inducesque per circulos, qui sunt in arcæ lateribus, ut portetur in eis, qui semper erunt in circulis, nec umquam extrahentur ab eis [d]." Quid per arcam, nisi sancta Ecclesia figuratur? Cui quatuor circuli aurei per quatuor angulos jubentur adjungi; quia in eo, quod per quatuor mundi partes dilatata

[b] 1 Tim. iv. 13. [c] Ps. cxviii. 97. [d] Exod. xxv. 12, etc.

CHAPTER XI.

HOW MUCH THE RULER OUGHT TO BE ENGAGED IN MEDITATION ON THE SACRED LAW.

But all this is rightly done by the ruler, if, animated by the spirit of heavenly fear and love, he studiously meditate daily on the precepts of the sacred oracles, that the words of the Divine admonitions may restore in him the force of anxiety and of provident care in regard to the heavenly life, which familiarity with men's conversation incessantly destroyeth: and that he who is drawn to the old life by the society of worldly persons, may be continually renewed to the love of his spiritual country by the breathings of contrition. For the heart runneth mightily to waste in the midst of human words; and since it is undoubtedly certain that being driven by the tumults of business without, it falleth away from itself, it ought unceasingly to study, that by the study of learning it may rise again. Hence it is that Paul admonisheth his disciple, the Prelate of a flock, saying, "Till I come give attendance to reading." Hence David saith, "Lord, what love have I unto Thy law; all the day long is it my study." Hence the Lord commanded Moses concerning the bearing of the ark, saying, "Thou shalt make four golden rings, which thou shalt put through the four corners of the ark; and thou shalt make bars of shittim-wood, and shalt cover them with gold, and bring them through the rings which are in the sides of the ark, that it may be borne on them, and they shall be ever in the rings, neither shall they at any time be drawn out thereof." What is figured by the ark, but the holy Church? To which the four golden rings are bidden to be joined on by the four corners, because, in that it is enlarged and spread through the four quarters of the *world, it is without doubt* preached as furnished with the four

tenditur, procul dubio quatuor sancti Evangelii libris accincta prædicatur. Vectesque de lignis sethim fiunt, qui eisdem ad portandum circulis inseruntur; quia fortes perseverantesque doctores velut imputribilia ligna quærendi sunt, qui instructioni sacrorum voluminum semper inhærentes sanctæ Ecclesiæ unitatem denuntient, et quasi intromissi circulis arcam portent. Vectibus quippe arcam portare, est bonis doctoribus sanctam Ecclesiam ad rudes infidelium mentes prædicando deducere. Qui auro quoque jubentur operiri, ut dum sermone aliis insonant, ipsi etiam vitæ splendore fulgescant. De quibus apte subditur: "Qui semper erunt in circulis, nec umquam extrahentur ab eis." Quia nimirum necesse est, ut qui ad officium prædicationis excubant, a sacræ lectionis studio non recedant. Ad hoc namque vectes esse in circulis semper jubentur, ut cum portari arcam opportunitas exigit, de intromittendis vectibus portandi tarditas nulla generetur; quia videlicet cum spiritale aliquid a subditis pastor inquiritur, ignominiosum valde est, si tunc quærat discere, cum quæstionem debet enodare. Sed circulis vectes inhæreant, ut doctores semper in suis cordibus eloquia sacra meditantes testamenti arcam sine mora elevent, si quidquid necesse est, protinus docent. Unde bene primus Pastor Ecclesiæ pastores cæteros admonet, dicens: "Parati semper ad satisfactionem omni poscenti vos rationem de ea, quæ in vobis est, spe[a];" ac si aperte dicat: Ut ad portandam arcam nulla mora præpediat, vectes a circulis numquam recedant.

[a] 1 Petr. iii. 15.

books of the holy Gospel. And there are bars made of shittim-wood, which are placed in the same rings to bear it; because strong and persevering teachers are to be sought, like undecaying wood, who cleaving always to the learning of the sacred volumes, may declare the unity of the holy Church; and being, as it were, put into the rings, may bear the ark. Moreover, to bear the ark on the bars is to bring the holy Church by preaching, through the means of good teachers, to the unlearned minds of unbelievers. And they are commanded to be covered with gold, to the end that whilst they sound, by speaking, in the ears of others, they may themselves also shine in the glory of their lives. And it is fitly added concerning them, "And they shall be ever in the rings, neither shall they at any time be drawn out thereof:" because, indeed, it must needs be that those who are alert in the office of preaching, cease not from the study of sacred reading. For, the bars are commanded to be always in the rings to this end, that when occasion requireth the ark to be borne, no delay in bearing it may arise about the putting in of the bars; for, in truth, when a pastor is asked any spiritual question by those that are committed to his charge, it is very disgraceful, if he then go about to learn, when he ought to solve the question. But let the bars cleave to the rings; so that teachers studying alway in their hearts the sacred oracles, may without delay lift up the ark of the covenant; if so be that they teach immediately whatsoever is required. Wherefore the first Pastor of the Church well exhorteth other pastors, saying, "Ready always for the satisfaction of every one that demandeth of you a reason concerning that hope which is in you;" as though he should say openly, To the end that no delay may be a hindrance to the bearing of the ark, let the bars never depart from the rings.

TERTIA PARS.

QUALITER RECTOR BENE VIVENS DEBEAT DOCERE ET ADMONERE SUBDITOS.

PROLOGUS.

QUIA igitur qualis esse debeat pastor ostendimus, nunc qualiter doceat, demonstremus. Ut enim longe ante nos reverendæ memoriæ Gregorius Nazianzenus edocuit, non una eademque cunctis exhortatio congruit, quia nec cunctos par morum qualitas astringit. Sæpe namque aliis officiunt, quæ aliis prosunt. Quia et plerumque herbæ, quæ hæc animalia nutriunt, alia occidunt; et lenis sibilus equos mitigat, catulos instigat. Et medicamentum, quod hunc morbum imminuit, alteri vires jungit, et panis, qui vitam fortium roborat, parvulorum necat. Pro qualitate igitur audientium formari debet sermo doctorum, ut et ad sua singulis congruat, et tamen a communis ædificationis arte numquam recedat. Quid enim sunt intentæ mentes auditorum, nisi, ut ita dixerim, quædam in cithara tensiones stratæ chordarum; quas tangendi artifex, ut non sibimetipsi dissimile canticum faciat, dissimiliter pulsat? Et idcirco chordæ consonam modulationem reddunt: quia uno quidem plectro, sed non uno impulsu feriuntur.

PART III.

AFTER WHAT MANNER THE RULER THAT LIVETH WELL OUGHT TO TEACH AND ADMONISH THOSE THAT ARE UNDER HIM.

THE PROLOGUE.

INASMUCH, then, as we have shewn what manner of man the pastor ought to be, let us now make known after what manner he teacheth. For, as Gregory Nazianzen of reverend memory hath taught long before us, one and the same exhortation is not suited to all, because all are not bound by the same manner of character. For ofttimes the things which profit some are bad for others. Inasmuch as for the most part the herbs also which feed some animals, kill other some; and a gentle whistling which stilleth horses, setteth dogs astir. And the medicine which abateth one disease, giveth force to another; and the bread which strengtheneth the life of the vigorous, putteth an end to that of babes. The speech therefore of teachers ought to be fashioned according to the condition of the hearers, that it may both be suited to each for their own needs, and yet may never depart from the system of general edification. For what are the attentive minds of the hearers but, as I may so say, certain strings stretched tight on a harp? Which, he that is skilful in playing, to the end that he may produce a tune which shall not be at variance with itself, striketh in various ways. And therefore the strings give back harmonious melody; because they are beaten, indeed, with one quill, but not with one

Unde et doctor quisque, ut in una cunctos virtute caritatis ædificet, ex una doctrina, non una eademque exhortatione tangere corda audientium debet.

CAPUT I.

QUANTA DEBET ESSE DIVERSITAS IN ARTE PRÆDICATIONIS.

Aliter namque admonendi sunt viri, atque aliter feminæ.

Aliter juvenes, aliter senes.

Aliter inopes, aliter locupletes.

Aliter læti, aliter tristes.

Aliter subditi, aliter prælati.

Aliter servi, aliter domini.

Aliter hujus mundi sapientes, aliter hebetes.

Aliter impudentes, aliter verecundi.

Aliter protervi, aliter pusillanimes.

Aliter impatientes, aliter patientes.

Aliter benevoli, aliter invidi.

Aliter simplices, aliter impuri.

Aliter incolumes, aliter ægri.

Aliter qui flagella metuunt, et propterea innocenter vivunt; aliter qui sic in iniquitate duruerunt, ut neque per flagella corrigantur.

Aliter nimis taciti, aliter multiloquio vacantes.

Aliter pigri, aliter præcipites.

Aliter mansueti, aliter iracundi.

Aliter humiles, aliter elati.

Aliter pertinaces, aliter inconstantes.

Aliter gulæ dediti, aliter abstinentes.

stroke. Whence also every teacher, to the end that he may edify all in the one virtue of charity, ought to touch the hearts of his hearers out of one system of teaching, but not with one and the same address.

CHAPTER I.

HOW GREAT DIVERSITY THERE OUGHT TO BE IN THE SYSTEM OF PREACHING.

DIFFERENT admonitions are to be addressed :—

1. To men and to women.
2. To young men and old.
3. To the poor and the rich.
4. To the joyful and the sad.
5. To laymen and dignitaries.
6. To servants and masters.
7. To the wise in this world and to the dull.
8. To the impudent and the shamefast.
9. To the forward and the fainthearted.
10. To the impatient and the patient.
11. To the kind and the envious.
12. To the simple-minded and the dishonest.
13. To the whole and to the sick.
14. To those who fear the scourge, and for that reason live innocently; and to those who have so hardened themselves in iniquity that they are not even amended by the scourge.
15. To those who are over silent, and to those who waste their time in much talking.
16. To the slow and to the rash.
17. To the meek and to the passionate.
18. To the lowly and the haughty.
19. To the obstinate and the fickle.
20. To the gluttonous and the abstemious.

Aliter qui sua misericorditer tribuunt, aliter qui aliena rapere contendunt.

Aliter qui nec aliena rapiunt, nec sua largiuntur; aliter qui et ea quæ habent tribuunt, et tamen aliena rapere non desistunt.

Aliter discordes, aliter pacati.

Aliter seminantes jurgia, aliter pacifici.

Aliter qui sacræ legis verba non intelligunt recte; aliter qui recte quidem intelligunt, sed hæc humiliter non loquuntur.

Aliter qui, cum digne prædicare valeant, præ nimia humilitate formidant; aliter quos a prædicatione imperfectio vel ætas prohibet, et tamen præcipitatio impellit.

Aliter qui in hoc, quod temporaliter appetunt, proserantur; aliter qui ea quidem, quæ mundi sunt, concupiscunt, sed tamen adversitatis labore fatigantur.

Aliter conjugiis obligati, aliter a conjugii nexibus liberi.

Aliter admixtionem carnis experti, aliter ignorantes.

Aliter qui peccata deplorant operum, aliter qui cogitationum.

Aliter qui commissa plangunt, nec tamen deserunt; aliter qui deserunt, nec tamen plangunt.

Aliter qui illicita, quæ faciunt, etiam laudant; aliter qui accusant prava, nec tamen devitant.

Aliter qui repentina concupiscentia superantur, atque aliter qui in culpa ex consilio ligantur.

Aliter qui licet minima, crebro tamen illicita faciunt; aliter qui se a parvis custodiunt, sed aliquando in gravioribus demerguntur.

21. To those who give mercifully of their own, and those who strive to seize the things of others.

22. To those who neither seize on other men's property, nor are bountiful with their own; and those who both give what they have in their possession, and yet cease not to seize the things of others.

23. To the quarrelsome and the peaceful.

24. To those that sow dissensions and to peacemakers.

25. To those that understand not the words of the holy Law aright, and those that understand rightly, but speak not of them with lowliness.

26. To those who, when they might preach worthily, are in dread through too great lowliness; and to those who are kept back from preaching by their imperfection or time of life, and yet are driven on thereto by hastiness.

27. To those who are prosperous in that which they desire in regard to the things of time; and to those who covet indeed the things of the world, but yet are wearied by the toils of adversity.

28. To those who are under the bond of wedlock, and to those who are free from the ties thereof.

29. To those that have had experience of carnal intercourse, and those that know it not.

30. To those who lament sins of deed and sins of thought.

31. To those who bewail their misdeeds and yet leave them not off, and to those who leave them off, and yet bewail them not.

32. To those who even commend the unlawful acts that they do, and to those who accuse their own evil deeds, and yet eschew them not.

33. To those who are overcome by sudden passion, and those who are of set purpose bound in sin.

34. To those who frequently do unlawful things, although very small; and to those who keep themselves from small offences, but are sometimes plunged in graver sins.

Aliter qui bona nec inchoant, aliter qui inchoata minime consummant.

Aliter qui mala occulte agunt, et bona publice; aliter qui bona quæ faciunt abscondunt, et tamen quibusdam factis publice mala de se opinari permittunt.

Sed quid utilitatis est, quod cuncta hæc collecta numeratione transcurrimus, si non etiam admonitionis modos per singula, quanta possumus brevitate, pandamus?

Aliter igitur admonendi sunt viri, atque aliter feminæ; quia illis graviora, istis vero injungenda sunt leviora; ut illos magna exerceant, istas autem levia demulcendo convertant.

Aliter admonendi sunt juvenes, atque aliter senes; quia illos plerumque severitas admonitionis ad profectum dirigit, istos vero ad meliora opera deprecatio blanda componit. Scriptum quippe est: "Seniorem ne increpaveris, sed obsecra ut patrem [a]."

CAPUT II.

QUOMODO ADMONENDI SINT INOPES ET DIVITES.

Aliter admonendi sunt inopes, atque aliter locupletes: illis namque offerre consolationis solatium contra tribulationem, istis vero inferre metum contra elationem debemus. Inopi quippe a Domino per prophetam dicitur: "Noli timere, quia non confunderis [b]." Cui non longe post blandiens dicit: "Paupercula tempestate convulsa [c]." Rursumque hanc consolatur, di-

[a] 1 Tim. v. 1. [b] Isai. liv. 4. [c] Isai. liv. 11.

35. To those who do not begin good works, and to those who never finish the things they have begun.

36. To those who do evil in secret, and good in public, and those who conceal the good they do, and yet by some things which they do in public allow themselves to be evil thought of.

But to what profit is it that we run through all these in a collected catalogue, if we do not also lay open the kinds of admonition for each as briefly as we may?

1. Different admonitions are to be addressed to men and to women: for difficult injunctions are to be laid on the former, easier on the latter; to the end that the one may be exercised by great things, and the other converted by being soothed with light ones.

2. Different admonitions are to be addressed to young men and old: for severity of admonition generally guideth the former to improvement, while gentle entreaty disposeth the latter to better deeds. For it is written, "Rebuke not an elder, but entreat him as a father."

CHAPTER II.

AFTER WHAT MANNER THE POOR AND THE RICH ARE TO BE ADMONISHED.

3. DIFFERENT admonitions are to be addressed to the poor and to the rich. For to the former we ought to offer the solace of comfort against affliction, and in the latter, to stir up fear as against haughtiness. For it is said by the Lord to the poor through the prophet, "Fear not; for thou shalt not be confounded." And not long after He saith to her lovingly, "Thou poor little one, tossed with a tempest." And again He comforteth her, saying, "I have chosen thee

cens: "Elegi te in camino paupertatis[d]." At contra Paulus discipulo de divitibus dicit: "Divitibus hujus seculi præcipe non superbe sapere, neque sperare in incerto divitiarum suarum[e]." Ubi notandum valde est, quod humilitatis doctor memoriam divitum faciens non ait, Roga, sed "Præcipe;" quia etsi impendenda est pietas infirmitati, honor tamen non debetur elationi. Talibus ergo rectum, quod dicitur, tanto rectius jubetur, quanto et in rebus transitoriis altitudine cogitationis intumescunt. De his in Evangelio Dominus dicit: "Væ vobis divitibus, qui habetis consolationem vestram[f]." Quia enim quæ sunt æterna gaudia nesciunt, ex præsentis vitæ abundantia consolantur. Offerenda est ergo eis consolatio, quos caminus paupertatis excoquit; atque illis inferendus est timor, quos consolatio gloriæ temporalis extollit; ut et illi discant, quia divitias, quas non conspiciunt, possident; et isti cognoscant, quia eas, quas conspiciunt, nequaquam tenere possunt. Plerumque tamen personarum ordinem permutat qualitas morum, ut sit dives humilis, sit pauper elatus. Unde mox prædicantis lingua cum audientis debet vita componi; ut tanto districtius in paupere elationem feriat, quanto eam nec illata paupertas inclinat, et tanto lenius humilitatem divitum mulceat, quanto eos nec abundantia, quæ sublevat, exaltat.

Nonnunquam tamen etiam superbus dives exhortationis blandimento placandus est; quia et plerumque dura vulnera per lenia fomenta mollescunt, et furor insanorum sæpe ad salutem medico blandiente reducitur; cumque eis in dulcedine condescenditur, languor

[d] Isai. xlviii. 10. [e] 1 Tim. vi. 17. [f] Luc. vi. 24.

in the furnace of poverty." But, on the other hand, Paul saith to his disciple concerning the rich, "Charge them that are rich in this world that they be not high-minded, nor trust in the uncertainty of their riches." Where it is greatly to be noted, that the teacher of lowliness, making mention of the rich, saith not, Pray, but Charge: for though pity is to be bestowed on weakness, yet honour is not due to haughtiness. To such therefore, that which is right to be said, is the more rightly commanded, according as they are the more puffed up by lofty thoughts of transitory things. Concerning these the Lord saith in the Gospel, "Woe unto you rich men, which have your consolation." For since they know not the joys that are eternal, they are consoled with the abundance of this present life. Consolation, therefore, is to be held out to them who are refined by the furnace of poverty; and they are to be moved to fear who are lifted up by the solace of temporal dignity: to the end that both the one may be taught that they possess riches which they behold not, and that the other may learn that they can in no wise keep those which they behold. Nevertheless, oftentimes the quality of their character changeth the rank of the persons: so that the rich is humble, and the poor is haughty. Whence the tongue of the preacher ought straightway to suit with the life of the hearer, that he may the more sharply smite haughtiness in a poor man, inasmuch as he is not bent even by the poverty that is brought upon him, and encourage the lowliness of rich men the more gently, in that they are not lifted up even by the abundance by which they are elevated.

Sometimes, however, even a proud rich man is to be propitiated by the gentleness of the exhortation; for hard wounds are usually softened by gentle fomentations, and the frenzy of madmen is often restored to health by the gentleness of the physician; and when they are condescended to with sweet-

insaniæ mitigatur. Neque enim negligenter intuendum est, quod cum Saulem spiritus adversus invaderet, apprehensa David cithara ejus vesaniam sedebat[a]. Quid enim per Saulem, nisi elatio potentum, et quid per David innuitur, nisi humilis vita Sanctorum? Cum ergo Saul ab immundo spiritu arripitur, David canente ejus vesania temperatur, quia cum sensus potentum per elationem in furorem vertitur, dignum est, ut ad salutem mentis quasi dulcedine citharæ locutionis nostræ tranquillitate revocetur. Aliquando autem cum hujus seculi potentes arguuntur, prius per quasdam similitudines velut de alieno negotio requirendi sunt; et cum rectam sententiam quasi in alterum protulerint, tunc modis congruentibus de proprio reatu feriendi sunt: ut mens temporali potentia tumida contra corripientem nequaquam se erigat, quæ suo sibi judicio superbiæ cervicem calcat; et in nulla sui defensione se exerceat, quam sententia proprii oris ligat. Hinc est enim, quod Nathan propheta arguere regem venerat, et quasi de causa pauperis contra divitem judicium quærebat; ut prius rex sententiam diceret, et reatum suum postmodum audiret, quatenus nequaquam justitiæ contradiceret, quam ipse in se protulisset[b]. Vir itaque sanctus et peccatorem considerans et regem miro ordine audacem reum prius per confessionem ligare studuit, et postmodum per invectionem secare. Celavit paululum, quem quæsivit, sed percussit repente, quem tenuit. Pigrius enim fortasse incideret, si ab ipso sermonis exordio aperte culpam ferire voluisset, sed præmissa similitudine eam, quam occultabat, exacuit increpa-

[a] 1 Reg. xvi. 23. [b] 2 Reg. xii. 1—7, etc.

ness, the ailment of their insanity is lightened. For the thing is not to be carelessly glanced at, that when the evil spirit came upon Saul, David, taking a harp, stilled his madness. For what is intimated by Saul but the haughtiness of potentates, and by David but the lowly life of saints? When then Saul was seized by the unclean spirit, his madness was abated by David's singing, because, when the mind of potentates is turned to frenzy by pride, it is meet that it should be recalled to sobriety by the calmness of our speech, as by the sweetness of a harp. Sometimes, moreover, when the powerful of this world are reproved, they are to be searched at first by certain similitudes, as though concerning other men's matters; and when they have uttered a right sentence as against another man, then by fitting measures they are to be stricken respecting their own guilt: to the end that the soul which is swollen with temporal power may in nowise lift up itself against the reprover, when it treadeth upon the neck of its pride by its own judgment on itself: and that it may not exercise itself in any defence of itself when it is bound by the sentence of its own mouth. Hence it is that Nathan the prophet came to reprove the king, and sought for judgment as though in the cause of a poor man against a rich one; to the end that the king might first give sentence, and afterward hear his own guilt, that so he might in nowise gainsay justice when he had uttered it against himself. And so the holy man, regarding both the sinner and the king, studied in a wonderful order, first to bind the daring culprit by confession, and afterward to cut him to the heart by his rebuke. He hid for a little while the man that he was aiming at, but he hit him suddenly when he had him. For perchance it would have fallen flatter if he had attempted to smite the sin openly from the very beginning of his speech, but by putting a similitude first he gave point to the upbraiding which he hid. The

tionem. Ad ægrum medicus venerat, secandum vulnus videbat, sed de patientia ægri dubitabat. Abscondit igitur ferrum medicinale sub veste, quod eductum subito fixit in vulnere, ut secantem gladium sentiret æger, antequam cerneret, ne si ante cerneret, sentire recusaret.

CAPUT III.

QUOMODO ADMONENDI LÆTI ET TRISTES.

ALITER admonendi sunt læti, atque aliter tristes. Lætis videlicet inferenda sunt tristia quæ sequuntur ex supplicio; tristibus vero inferenda sunt læta, quæ promittuntur ex regno. Discant læti ex minarum asperitate, quod timeant; audiant tristes præmiorum gaudia, de quibus præsumant. Illis quippe dicitur: "Væ vobis, qui ridetis nunc, quoniam flebitis[i];" isti vero eodem magistro docente audiunt: "Iterum videbo vos, et gaudebit cor vestrum, et gaudium vestrum nemo tollet a vobis[k]." Nonnulli autem læti vel tristes non rebus fiunt, sed conspersionibus existunt. Quibus profecto intimandum est, quod quædam vitia quibusdam conspersionibus juxta sunt. Habent enim læti ex propinquo luxuriam, tristes iram. Unde necesse est, ut non solum quisque consideret, quod ex conspersione sustinet, sed etiam quod ex vicino deterius perurget; ne dum nequaquam pugnat contra hoc quod tolerat, ei quoque, a quo se liberum æstimat, vitio succumbat.

[i] Luc. vi. 25. [k] Joan. xvi. 22.

surgeon had come to the sick man, he saw that the wound must be cut, but he doubted of the sick man's endurance. He therefore hid the healthful instrument under his garment, and when it was brought out plunged it suddenly in the wound, that the sick man might feel the cutting steel before he saw it; lest, if he saw it first, he should refuse to feel it.

CHAPTER III.

AFTER WHAT MANNER THE JOYFUL AND THE SAD ARE TO BE ADMONISHED.

4. DIFFERENT admonitions are to be addressed to the joyful and to the sad. Namely, sad things which follow upon punishment are to be set before the joyful; but before the sad are to be set the joyful things which are promised out of the kingdom. Let the joyful learn by the severity of the threatenings that they should fear; let the sad hear the joys of the rewards concerning which they may take heart. For to the former it is said, "Woe unto you that laugh now, for ye shall weep." But the latter are told in the teaching of the same Master, "I will see you again, and your heart shall rejoice, and your joy shall no man take from you." Moreover, some are not rendered joyful or sad by circumstances, but are such by constitution. And such are to be instructed that certain vices are hard by certain constitutions. For the joyful have luxury near at hand; the sad, wrath. Whence it is necessary that each man should consider not only that which he suffereth from his constitution, but also that which presseth upon him more severely close at hand; lest while he fighteth in vain against that which he endureth, he fall also under that vice from which he esteemeth himself free.

CAPUT IV.

QUOMODO ADMONENDI SUBDITI ET PRÆLATI.

ALITER admonendi sunt subditi, atque aliter prælati. Illos ne subjectio conterat, istos ne locus superior extollat. Illi ne minus, quæ jubentur, impleant, isti ne plus justo jubeant, quæ compleantur. Illi ut humiliter subjaceant, isti ut temperanter præsint. Nam, quod intelligi et figuraliter potest, illis dicitur: "Filii, obedite parentibus vestris in Domino;" istis vero præcipitur: "Et patres, nolite ad iracundiam provocare filios vestros[1]." Illi discant, quomodo ante occulti arbitri oculos sua interiora componant, isti, quomodo etiam commissis sibi exempla bene vivendi exterius præbeant.

Scire etenim prælati debent, quia si perversa umquam perpetrant, tot mortibus digni sunt, quot ad subditos suos perditionis exempla transmittunt. Unde necesse est, ut tanto se cautius a culpa custodiant, quanto per prava, quæ faciunt, non soli moriuntur: [sed aliorum animarum, quas pravis exemplis destruxerunt, rei sunt.] Unde admonendi sunt illi, ne districtius puniantur, si absoluti reperiri nequiverint saltem de se; isti, ne de subditorum erratibus judicentur, etiamsi se jam de se securos inveniunt. Illi, ut tanto circa se sollicitius vivant, quanto eos aliena cura non implicat; isti vero, ut sic aliorum curas expleant, quatenus et suas agere non desistant, et sic in propria sollicitudine

[1] Ephes. vi. 1, 4.

CHAPTER IV.

AFTER WHAT MANNER LAYMEN AND DIGNITARIES ARE TO BE ADMONISHED.

5. DIFFERENT admonitions are to be addressed to laymen and dignitaries. That their subjection do not crush the one, nor their high position lift up the other; that the one fail not to perform the things they are commanded; that the other do not command more to be fulfilled than is right; the one to submit humbly, the other to rule moderately. For this, which may also be understood figuratively, is said to the one, "Children, obey your parents in the Lord." But to the other it is enjoined, "And, ye fathers, provoke not your children to wrath." Let the one learn how to order their inward thoughts before the eyes of the unseen Judge; the other, how to shew also outwardly an example of living well to those that are committed to them.

For rulers ought to know that if ever they do perverse things, they are worthy of so many deaths as they set examples of perdition to their subjects. Whence it is needful that they keep themselves so much the more carefully from sin, as by the evils which they do they die not alone; [but are guilty of the souls of others which they have destroyed by their evil examples.] Wherefore the former are to be admonished lest they be strictly punished if they cannot be found faultless, at least as touching themselves: the latter, lest they be judged for the errors of those that are put under them, even if they find themselves safe as touching their own person. The one, that they live with so much the more anxiety about themselves, as they are not entangled by the care of others; but the other, that they so follow up their care for others as that they cease not to take care of themselves: and that they be in

ferveant, ut a commissorum custodia minime torpescant. Illi enim sibimet vacanti dicitur: "Vade ad formicam, o piger, et considera vias ejus, et disce sapientiam [m]." Iste autem terribiliter admonetur, cum dicitur: "Fili mi, si spoponderis pro amico tuo, defixisti apud extraneum manum tuam, et illaqueatus es verbis oris tui, et captus propriis sermonibus [n]." Spondere namque pro amico est alienam animam in periculo suæ conversationis accipere. Unde et apud extraneum manus defigitur, quia apud curam sollicitudinis, quæ ante deerat, mens ligatur. Verbis vero oris sui illaqueatus est, ac propriis sermonibus captus, quia dum commissis sibi cogitur bona dicere, ipsum prius necesse est, quæ dixerit, custodire. Illaqueatur igitur verbis oris sui, dum ratione exigente constringitur, ne ejus vita ad aliud, quam admonet, relaxetur. Unde apud districtum judicem cogitur tanta in opere exsolvere, quanta eum constat aliis voce præcepisse. Ubi et bene mox exhortatio subditur, ut dicatur: "Fac ergo, quod dico, fili mi, et temetipsum libera, quia incidisti in manus proximi tui; discurre, festina, suscita amicum tuum; ne dederis somnum oculis tuis, ne dormitent palpebræ tuæ [o]." Quisquis enim ad vivendum aliis in exemplo præponitur, non solum ut ipse vigilet, sed etiam ut amicum suscitet, admonetur. Ei namque vigilare bene vivendo non sufficit, si non et illum, cui præest, a peccati torpore disjungit. Bene autem dicitur: "Ne dederis somnum oculis tuis, ne dormitent palpebræ tuæ [p]." Somnum quippe oculis dare est intentione cessante sub-

[m] Prov. vi. 6. [n] Prov. vi. 1, 2.
[o] Prov. vi. 3, 4. [p] Prov. vi. 4.

such wise earnest in their anxiety about themselves, as not to be slack in the keeping of those committed to them. For to the one, being at leisure for himself, it is said, "Go to the ant, thou sluggard; and consider her ways, and learn wisdom." But the other hath a terrible warning, when it is said, "My son, if thou have gone surety for thy friend, thou hast made fast thy hand to a stranger, and thou art snared with the words of thy mouth, and taken with thine own speeches." For to go surety for a friend is to take up the soul of another at the peril of one's own behaviour. Whence also the hand is made fast to a stranger; because the mind is bound in the cares of an anxiety which before was not. But he is snared with the words of his mouth, and taken with his own speeches; because, while he is compelled to speak that is good to those who are committed to him, he must needs himself first keep that he speaketh. He is therefore snared by the words of his mouth, when he is tied down by the requirements of reason not to let his life be let down to another fashion than that he recommendeth. Whence with the strict Judge he is compelled to accomplish as great things in deed, as it is certain he hath enjoined on others by word of mouth. Wherein also the exhortation is well added presently, so that it is said, "Do therefore that which I say, my son, and deliver thyself, in that thou hast fallen into the hands of thy neighbour; run, make haste, arouse thy friend; give not sleep to thine eyes, nor let thine eyelids slumber." For whosoever is set over others for an example of life is admonished not only to wake himself, but also to arouse his friend. For it is not enough for him to wake by living well, if he do not also tear him whom he is set over from the drowsiness of sin. And it is well said, "Give not sleep to thine eyes, nor let thine eyelids slumber." For to give sleep to the eyes is to cease from the intention,

ditorum curam omnino negligere. Palpebræ vero dormitant, cum cogitationes nostræ ea, quæ in subditis arguenda cognoscunt, pigredine deprimente dissimulant. Plene enim dormire est commissorum acta nec scire nec corrigere. Non autem dormire, sed dormitare est, quæ quidem reprehendenda sunt cognoscere, sed tamen propter mentis tædium dignis ea increpationibus non emendare. Dormitando vero oculus ad plenissimum somnum ducitur, quia dum plerumque, qui præest, malum, quod cognoscit, non resecat, ad hoc quandoque negligentiæ suæ merito pervenit, ut quod a subjectis delinquitur, nec agnoscat.

Admonendi sunt itaque, qui præsunt, ut per circumspectionis studium oculos pervigiles intus et in circuitu habeant, et cœli animalia fieri contendant. Ostensa quippe cœli animalia in circuitu et intus oculis plena describuntur. Dignum quippe est, ut cuncti, qui præsunt, intus atque in circuitu oculos habeant, quatenus et interno judici in semetipsis placere studeant, et exempla vitæ exterius præbentes ea etiam quæ in aliis sunt corrigenda deprehendant.

Admonendi sunt subditi, ne præpositorum suorum vitam temere judicent, si quid eos fortasse agere reprehensibiliter vident: ne unde mala recte redarguunt, inde per elationis impulsum in profundiora mergantur. Admonendi sunt, ne cum culpas præpositorum considerant, contra eos audaciores fiant, sed sic, si qua valde sunt eorum prava, apud semetipsos dijudicent, ut tamen divino timore constricti ferre sub eis jugum reverentiæ non recusent. Quod melius ostendimus, si David factum ad medium deducamus. Saul quippe persecutor, cum ad purgandum ventrem spelun-

and altogether to neglect the care of those that are put under one. But the eyelids slumber when our minds know the things which are to be reproved in those that are put under us, but being weighed down with sloth, dissemble them. For to be fast asleep is neither to know the acts of those that are committed to one, nor to correct them. Not to sleep but to slumber is to know the things which are to be reproved, but yet through slackness of soul not to amend them by suitable upbraidings. But by slumbering the eye is drawn to the deepest sleep, because, for the most part, whilst he who is set over others faileth to cut off the evil which he knoweth, by the desert of his negligence he sometime cometh to this that he doth not even know that which those that are put under him do amiss.

They who rule therefore are to be admonished, that by earnestness of vigilance they have wakeful eyes within and round about, and strive to become living creatures of heaven. For the living creatures of heaven that were shewn are described as being full of eyes round about and within. For it is meet that all who rule should have eyes within and round about, to the end that they may both study in themselves to please the Judge within, and setting examples of life without, may discover also the things which are to be corrected in others.

The laity are to be admonished that they judge not rashly the life of those that are set over them, if they perchance see them to act blameably in something; lest wherein they rightly reprove evil, they from thence, by the force of self-exaltation, be sunk to lower depths. They are to be admonished, that when they observe the faults of those set over them, they wax not bold against them, but if there be any great offences of theirs, they so discern it within themselves, that, constrained by the fear of God, they refuse not to bear the yoke of obedience under them. And we shall shew this the better, *if we bring forward* the act of David. For when Saul, his

cam fuisset ingressus, illic cum viris suis David inerat, qui jam tam longo tempore persecutionis ejus mala tolerabat. Cumque eum viri sui ad feriendum Saul accenderent, fregit eos responsionibus, quia manum mittere in christum Domini non deberet. Qui tamen occulte surrexit, et oram chlamydis ejus abscidit[q]. Quid enim per Saul, nisi mali rectores; quid per David, nisi boni subditi designantur? Saul igitur ventrem purgare, est pravos præpositos conceptam in corde malitiam usque ad opera miseri odoris extendere, et cogitata apud se noxia factis exterioribus exequendo monstrare. Quem tamen David ferire metuit, quia piæ subditorum mentes ab omni se peste obtrectationis abstinentes, prælatorum vitam nullo linguæ gladio percutiunt, etiam cum de imperfectione reprehendunt. Qui etsi quando pro infirmitate sese abstinere vix possunt, ut extrema quædam atque exteriora præpositorum mala, sed tamen humiliter loquantur, quasi oram chlamydis silenter incidunt; quia videlicet dum prælatæ dignitati saltem innoxie et latenter derogant, quasi regis superpositi vestem fœdant; sed tamen ad semetipsos redeunt, seque vehementissime vel de tenuissima verbi laceratione reprehendunt. Unde bene et illic scriptum est: "Post hæc David percussit cor suum, eo quod abscidisset oram chlamydis Saul[r]." Facta quippe præpositorum oris gladio ferienda non sunt, etiam cum recte reprehendenda judicantur. Si quando vero contra eos vel in minimis lingua labitur, necesse est, ut per afflictionem pœnitentiæ cor prematur; quatenus ad semetipsum redeat, et cum præpositæ potestati deliquerit,

[q] 1 Reg. xxiv. 4, etc. [r] 1 Reg. xxiv. 6.

persecutor, had entered into a cave to do his easement, David, who had so long borne the ills of his persecution, was in there with his men. And when his men urged him to smite Saul, he put them down with the reply that he ought not to put forth his hand against the Lord's Christ. And yet he rose up privily, and cut off the border of his robe. Now what are signified by Saul, but evil rulers; and by David, but good subjects? Saul, then, doing his easement, is wicked rulers carrying on the naughtiness bred in their heart, even into works of wretched savour; and shewing the noisome thoughts within them by following them up in outward acts. And yet David feared to smite him because the pious souls of subjects, holding themselves back from the whole plague of backbiting, will smite the life of their rulers with no sword of the tongue, even while they find fault with their imperfectness; and if at any time they cannot for weakness quite restrain themselves, so that they speak, yet with lowliness, of certain far-gone and outward evils in their rulers, they, as it were, silently cut off the border of their robe to wit, because while they derogate, at least inoffensively and secretly, from the elevated dignity, they, as it were, disfigure the robe of the king that is set over them; but yet they return to themselves, and reproach themselves most vehemently for even the slightest carping in word. Whence also it is well written there: "After this his heart smote David, because he had cut off the border of Saul's robe." For the deeds of rulers are not to be smitten with the sword of the mouth, even when they are rightly judged to be worthy of blame. But if at any time our tongue slip even in the least against them, the heart must needs be heavy with the sorrow of repentance; to the end that it may return to itself, and when it hath offended against the power

ejus contra se judicium, a quo sibi prælata est, perhorrescat. Nam cum præpositis delinquimus, ejus ordinationi, qui eos nobis prætulit, obviamus. Unde Moyses quoque, cum contra se et Aaron conqueri populum cognovisset, ait: "Nos enim quid sumus? Nec contra nos est murmur vestrum, sed contra Dominum[a]."

CAPUT V.

QUOMODO ADMONENDI SERVI ET DOMINI.

ALITER admonendi sunt servi, atque aliter domini. Servi scilicet, ut in se semper humilitatem conditionis aspiciant; domini vero, ut naturæ suæ, qua æqualiter sunt cum servis conditi, memoriam non amittant. Servi admonendi sunt, ne dominos despiciant, ne Deum offendant, si ordinationi illius superbiendo contradicunt; domini quoque admonendi sunt, quia contra Deum de munere ejus superbiunt, si eos, quos per conditionem tenent subditos, æquales sibi per naturæ consortium non agnoscunt. Isti admonendi sunt, ut sciant se servos esse dominorum; illi admonendi sunt, ut cognoscant se conservos esse servorum. Istis namque dicitur: "Servi, obedite dominis carnalibus[b]." Et rursum: "Quicumque sunt sub jugo servi, dominos suos omni honore dignos arbitrentur[c]," illis autem dicitur: "Et vos domini eadem facite illis, remittentes minas, scientes quod et illorum et vester Dominus est in cœlis[d]."

[a] Exod. xvi. 8. [b] Coloss. iii. 22. [c] 1 Tim. vi. 1. [d] Ephes. vi. 9.

that is set over it, it may dread the judgment of Him against itself by whom it was set over it. For when we offend against rulers, we go against His ordinance who set them over us. Whence also Moses, when he knew that the people murmured against him and Aaron, saith, "For what are we? Your murmuring is not against us, but against the Lord."

CHAPTER V.

AFTER WHAT MANNER SERVANTS AND MASTERS ARE TO BE ADMONISHED.

DIFFERENT admonitions are to be addressed to servants and masters. To wit; to servants, that they ever look in themselves at the lowliness of their condition: to masters, that they lose not the recollection of their nature in which they were created equally with servants. Servants are to be admonished not to despise their masters, lest they should offend God, if they gainsay His ordinance by their proud behaviour. Masters also are to be admonished that they behave proudly against God in respect of His gift, if they acknowledge not as equal to themselves by community of nature those whom they hold in subjection by reason of their condition. The one are to be exhorted to know themselves to be their masters' servants: the other, that they acknowledge themselves to be their servants' fellow-servants. For to the former it is said, "Servants, be obedient to your masters according to the flesh." And again, "Let as many as are servants under the yoke count their own masters worthy of all honour." But to the latter it is said, "And ye masters do the same things to them, forbearing threats, knowing that both their and your Master is in heaven."

CAPUT VI.

QUOMODO ADMONENDI SAPIENTES ET HEBETES.

ALITER admonendi sunt sapientes hujus sæculi, atque aliter hebetes. Sapientes quippe admonendi sunt, ut amittant scire, quæ sciunt; hebetes quoque admonendi sunt, ut appetant scire, quæ nesciunt. In illis hoc primum destruendum est, quod se sapientes arbitrantur; in istis jam ædificandum est, quidquid de superna sapientia cognoscitur; quia, dum minime superbiunt, quasi ad suscipiendum ædificium corda paraverunt. Cum illis laborandum est, ut sapientius stulti fiant, stultam sapientiam deserant, et sapientem Dei stultitiam discant; istis vero prædicandum est, ut ab ea quæ putatur stultitia, ad veram sapientiam vicinius transeant. Illis namque dicitur: "Si quis videtur inter vos sapiens esse in hoc seculo, stultus fiat, ut sit sapiens [7]:" istis vero dicitur: "Non multi sapientes secundum carnem [8]." Et rursum: "Quæ stulta sunt mundi, elegit Deus, ut confundat sapientes [9]." Illos plerumque ratiocinationis argumenta, istos nonnunquam melius exempla convertunt. Illis nimirum prodest, ut in suis allegationibus victi jaceant; istis vero aliquando sufficit, ut laudabilia aliorum facta cognoscant. Unde et magister egregius, sapientibus et insipientibus debitor, cum Hebræorum quosdam sapientes, quosdam vero etiam tardiores admoneret, illis de completione Testamenti veteris loquens, eorum sapientiam argumento superavit, dicens:

[7] 1 Cor. iii. 18. [8] 1 Cor. i. 26. [9] 1 Cor. i. 27.

CHAPTER VI.

AFTER WHAT MANNER THE WISE AND THE DULL ARE TO BE ADMONISHED.

DIFFERENT admonitions are to be addressed to the wise in this world and to the dull. For the wise are to be exhorted to let go the knowledge which they possess; the dull also are to be admonished that they desire to know things which they know not. In the former this is first to be thrown down, that they esteem themselves wise: in the latter, whatever is known of heavenly wisdom is at once to be built up: because, seeing they are in nowise proud, they have, as it were, prepared their hearts to receive a building. With the other we must labour that they may become more wisely foolish, that they abandon their foolish wisdom, and learn the wise foolishness of God; but to these we must preach that they pass over as from a nearer point, from that which is accounted folly to true wisdom. For to the one it is said, "If any man among you seem to be wise in this world, let him become a fool that he may be wise." But to the other is said: "Not many wise men after the flesh." And again: "God hath chosen the foolish things of the world, that He may confound the wise." The one, for the most part, are converted by arguments of reasoning, the other better sometimes by examples. To the one doubtless it is profitable to fall beaten in their own disputations: but for the other it ofttimes sufficeth to know the praiseworthy deeds of others. Whence also the consummate teacher: "a debtor to the wise and to the unwise," when he was admonishing some of the Hebrews that were wise, and some that were slower, [illegible] to the former concerning the fulfilment of the Old [illegible] overcame their wisdom by argument, saying:

"Quod enim antiquatur et senescit, prope interitum est[b]." Cum vero solis exemplis quosdam trahendos cerneret, in eadem epistola adjunxit: "Sancti ludibria et verbera experti, insuper et vincula et carceres, lapidati sunt, secti sunt, tentati sunt, in occisione gladii mortui sunt[c]." Et rursum: "Mementote præpositorum vestrorum, qui vobis locuti sunt verbum Dei, quorum intuentes exitum conversationis, imitamini fidem[d];" quatenus et illos victrix ratio frangeret, et istos ad majora conscendere imitatio blanda suaderet.

CAPUT VII.

QUOMODO ADMONENDI IMPUDENTES ET VERECUNDI.

ALITER admonendi sunt impudentes, atque aliter verecundi. Illos namque ab impudentiæ vitio non nisi increpatio dura compescit; istos autem plerumque ad melius exhortatio modesta componit. Illi se delinquere nesciunt, nisi etiam a pluribus increpentur; istis plerumque ad conversionem sufficit, quod eis doctor mala sua saltem leniter ad memoriam reducit. Illos melius corrigit, qui invehendo reprehendit; istis autem major profectus adducitur, si hoc, quod in eis reprehenditur, quasi ex latere tangatur. Impudentem quippe Judæorum plebem Dominus aperte increpans, ait: "Frons mulieris meretricis facta est tibi, noluisti erubescere[e]." Et rursum verecundantem refovet, dicens: "Confusionis adolescentiæ tuæ oblivisceris, et opprobrii viduitatis tuæ non recordaberis,

[b] Hebr. viii. 13. [c] Hebr. xi. 36, 37. [d] Hebr. xiii. 7. [e] Jer. iii. 3.

"Now that which is wearing out and waxing old is almost at an end." But since he saw that some were to be drawn to him simply by examples, he added in the same epistle: "The saints having made trial of mockings and stripes, moreover also of bonds and prisons, were stoned, were sawn asunder, were tempted, were slain with the sword." And again, "Remember those that are set over you, who have spoken unto you the word of God; and, beholding the end of their conversation, imitate their faith:" to the end that conquering reason might subdue the one, and gentle imitation might persuade the other to mount to greater things.

CHAPTER VII.

AFTER WHAT MANNER THE IMPUDENT AND THE SHAMEFAST ARE TO BE ADMONISHED.

Different admonitions are to be addressed to the impudent and the shamefast. For nothing but stern chiding will curb the one from their vice of impudence, but the other, for the most part, a modest exhortation disposeth to better things. The one know not that they transgress, except they be even chidden by many; to the other, for the most part, it sufficeth for their conversion that their teacher at least gently recall their ill deeds to mind. The one are corrected better by him who reproveth with upbraiding; but to the other greater profit is afforded if that which is reproved in them be touched on, as it were, by a side stroke. For the Lord openly chiding the impudent people of the Jews, saith: "Thou art come to have a whore's forehead, thou wouldest not blush." And again He cherisheth her when she is ashamed, saying: "Thou shalt forget the confusion of thy youth, and shalt not remember the reproach of thy

quia dominabitur tui, qui fecit te[f]." Impudenter quoque delinquentes Galatas aperte Paulus increpat, dicens: "O insensati Galatæ, quis vos fascinavit[g]?" Et rursum: "Sic stulti estis, ut cum spiritu cœperitis, nunc carne consummamini[h]?" Culpas vero verecundantium quasi compatiens reprehendit, dicens: "Gavisus sum in Domino vehementer, quoniam tandem aliquando refloruistis pro me sentire sicut et sentiebatis; occupati enim eratis[i]," ut et illorum culpas increpatio dura detegeret, et horum negligentiam mollior sermo velaret.

CAPUT VIII.

QUOMODO ADMONENDI PROTERVI ET PUSILLANIMES.

ALITER admonendi sunt protervi, atque aliter pusillanimes. Illi enim dum valde de se præsumunt, exprobrando ceteros dedignantur; isti autem dum nimis infirmitatis suæ sunt conscii, plerumque in desperationem cadunt. Illi singulariter summa æstimant cuncta, quæ agunt; isti vehementer despecta putant esse, quæ faciunt, et idcirco in desperatione franguntur. Subtiliter itaque ab arguente discutienda sunt opera protervorum, ut in quo sibi placent, ostendantur, quia Deo displicent.

Tunc enim protervos melius corrigimus, cum ea, quæ bene egisse se credunt, male acta monstramus; ut unde adepta gloria creditur, inde utilis subsequatur confusio. Nonnunquam vero cum se vitium proterviæ

[f] Isai. liv. 4, 5. [g] Galat. iii. 1. [h] Galat. iii. 3. [i] Phil. iv. 10.

widowhood, for He that made thee shall be Lord over thee." Paul also openly chideth the Galatians who transgressed impudently, saying, "O senseless Galatians, who hath bewitched you?" And again, "Are ye so foolish, that when ye have begun in the spirit, ye are now made perfect in the flesh?" But the faults of those who are ashamed he reproveth as though he felt with them, saying: "I rejoiced greatly in the Lord that at length ye have sometime flourished again to think for me, even as ye did think: for ye were hindered;" that hard upbraiding might discover the faults of the one, and a softer speech might veil the neglect of the other.

CHAPTER VIII.

AFTER WHAT MANNER THE FORWARD AND THE FAINT-HEARTED ARE TO BE ADMONISHED.

DIFFERENT admonitions are to be addressed to the forward and the faint-hearted. For the former, whilst they presume greatly on their own merits, disdain others in their upbraiding: the latter, while they are too conscious of their own weakness, fall, for the most part, into desperation; the one reckon all their actions as singularly perfect, the other deem the things which they do to be greatly despised, and so are broken down with despair. The works, therefore, of the forward are to be minutely sifted by the reprover, that wherein they please themselves they may be shewn to displease God.

For we correct the forward more thoroughly when we exhibit the things which they think they have done well to have been ill done, that a wholesome confusion may accrue from that from which glory is supposed to have been gotten. But sometimes, when they have no knowledge that they are guilty

minime perpetrare cognoscunt, compendiosius ad correctionem veniunt, si alterius culpæ manifestioris ex latere requisitæ improperio confunduntur; ut ex eo, quod defendere nequeunt, cognoscant se tenere improbe, quod defendunt. Unde cum proterve Paulus Corinthios adversum se invicem videret inflatos, ut alius Pauli, alius Apollo, alius Cephæ, alius Christi esse se diceret [k], incestus culpam in medium deduxit, quæ apud eos et perpetrata fuerat, et incorrecta remanebat, dicens: "Auditur inter vos fornicatio, et talis fornicatio, qualis nec inter gentes, ita ut uxorem patris quis habeat. Et vos inflati estis et non magis luctum habuistis, ut tolleretur de medio vestrum, qui hoc opus fecit [l]." Ac si aperte dicat: Quid vos per proterviam hujus vel illius dicitis, qui per dissolutionem negligentiæ nullius vos esse monstratis?

At contra, pusillanimes aptius ad iter bene agendi reducimus, si quædam illorum bona ex latere requiramus, ut dum in eis alia reprehendendo corripimus, alia amplectendo laudemus; quatenus eorum teneritudinem laus audita nutriat, quam culpa increpata castigat. Plerumque autem utilius apud illos proficimus, si et eorum bene gesta memoramus. Et si qua ab eis inordinate gesta sunt, non jam tamquam perpetrata corripimus, sed quasi adhuc ne perpetrari debeant, prohibemus; ut et illa quæ approbamus, illatus favor augeat, et contra ea quæ reprehendimus, magis apud pusillanimes exhortatio verecunda convalescat. Unde idem Paulus cum Thessalonicenses in accepta prædicatione perdurantes, quasi de vicino mundi ter-

[k] 1 Cor. i. 12, et iii. 4. [l] 1 Cor. v. 1, 2.

of the vice of forwardness, they come more readily to correction if they be confounded with the disgrace of another plainer fault, sought out on one side, to the end that from that which they cannot defend they may learn that they do wrong in holding to that which they do defend. Hence Paul, seeing the Corinthians puffed up with forwardness one against another, so that one said he was of Paul, another of Apollos, another of Cephas, and another of Christ, brought out before them the sin of incest, which had been both committed among them, and remained uncorrected, saying, "Fornication is heard of among you, and such fornication as is not even among the Gentiles, so that one hath his father's wife. And ye are puffed up, and have not rather had grief, that he which hath done this deed might be taken away from the midst of you:" as though he should say openly: Why do ye, through forwardness, say that ye are of this man or that man, when, by the dissoluteness of your neglect, ye shew that ye are of no man?

But on the other hand, we can more fitly bring the fainthearted back to the way of well-doing, if we seek out on one side some of their good points; to the end that, while we attack some things in them by reproof, we should commend others with welcome; that the hearing of praise may nourish their tenderness, which is chastised by the rebuking of the fault. For the most part, moreover, we make way with them to more profit, if we also mention their good deeds. And if we do not reprove their irregular actions, as already committed, but as it were forbid them as not being right to be done henceforward: that both the favour shewn may increase those things which we approve, and the modest exhortation may with the fainthearted gather more strength against those things which we reprove. Whence the same Paul, when he knew that the Thessalonians, who continued in the preaching that they had received, were, through a certain fainthearted-

mino quadam cognosceret pusillanimitate turbatos, prius in eis quæ fortia prospicit laudat, et caute monendo postmodum quæ infirma sunt, roborat. Ait enim: "Gratias agere debemus Deo semper pro vobis, fratres, ita ut dignum est, quoniam supercrescit fides vestra, et abundat caritas uniuscujusque vestrum in invicem; ita ut et nos ipsi in vobis gloriemur in ecclesiis Dei, pro patientia vestra et fide [m]."

Qui cum blanda hæc vitæ eorum præconia præmisisset, paulo post subdidit, dicens: "Rogamus autem vos, fratres, per adventum Domini nostri Jesu Christi, et nostræ congregationis in ipsum, ut non cito moveamini a vestro sensu, neque terreamini, neque per spiritum, neque per sermonem, neque per epistolam tamquam per nos missam, quasi instet dies Domini [n]." Egit enim verus doctor, ut prius audirent laudati, quod recognoscerent, et postmodum, quod exhortati sequerentur: quatenus eorum mentem, ne admonitio subjuncta concuteret, laus præmissa solidaret; et qui commotos eos vicini finis suspicione cognoverat, non jam redarguebat motos, sed quasi transacta nesciens, adhuc commoveri prohibebat: ut dum de ipsa levitate motionis prædicatori suo se incognitos crederent, tanto reprehensibiles fieri, quanto et cognosci ab illo formidarent.

[m] 2 Thess. i. 3, 4. [n] 2 Thess. ii. 1, 2.

ness, troubled as by the end of the world being near, first commendeth the points of strength which he beholdeth in them, and afterwards by cautious admonition strengtheneth the things that are weak. For, saith he: "We ought to give thanks to God for you always, brethren, even as it is meet; for that your faith groweth exceedingly, and the charity of every one of you one toward another aboundeth, so that we ourselves also glory in you, in the churches of God, for your patience and faith."

But, having first given these smooth tidings of their life, a little while after he subjoined, saying: "But we beseech you, brethren, by the coming of our Lord Jesus Christ, and of our gathering together unto him, that ye be not soon moved from your senses, nor be terrified, neither by spirit, nor by speech, nor by letter, as if sent by us, as though the day of the Lord were close at hand." For the true teacher contrived that they should first, being commended, hear that which they might acknowledge, and afterwards, being exhorted, that which they might follow; to the end that their mind might be steadied by the praise at the opening, so as not to be shaken by the admonition following: and when he knew that they had been disturbed by the idea of the end being near, he did not reprove them for having been moved; but, as knowing not the past, forbad them to be disturbed thereafter: so that, while they believed themselves to be unknown to their preacher, as touching the very fickleness of their being moved, they might as much dread to become blameable as to be known by him to be so.

CAPUT IX.

QUOMODO ADMONENDI SINT IMPATIENTES E

10. ALITER admonendi sunt impatientes patientes. Dicendum namque est impati dum refrenare spiritum negligunt, per quæ non appetunt, iniquitatum abrupt quia videlicet mentem impellit furor, q desiderium, et agit commota velut nescie doleat sciens. Dicendum quoque impati dum motionis impulsu præcipites quædam peragunt, vix mala sua, postquam fueri cognoscunt. Qui dum perturbationi sua sistunt, etiam si qua a se tranquilla mente gesta confundunt, et improviso impuls quidquid forsitan diu labore provido c Ipsa namque, quæ mater est omnium c tutum, per impatientiæ vitium virtus a tatis. Scriptum quippe est: "Caritas p Igitur cum minime est patiens, caritas n hoc quoque impatientiæ vitium ipsa virt doctrina dissipatur. Scriptum namque trina viri per patientiam noscitur[p]." quisque minus ostenditur doctus, quanto vincitur patiens. Neque enim potest v docendo impendere, si vivendo nescit aliena mala tolerare.

Per hoc quoque impatientiæ vitium pler tem arrogantiæ culpa transfigit; quia du

[o] 1 Cor. xiii. 4. [p] Prov.

CHAPTER IX.

AFTER WHAT MANNER THE IMPATIENT AND THE PATIENT ARE TO BE ADMONISHED.

10. DIFFERENT admonitions are to be addressed to the impatient and the patient. For the impatient are to be told that while they neglect to bridle their spirit, they are hurried even over many pitfalls of iniquity which they do not seek; because, forsooth, their heat driveth the soul whither it is not drawn by desire, and it doth in agitation, as though unwitting, that at which it afterward grieveth, when it hath knowledge thereof. The impatient are also to be told that when, being carried headlong by the current of their passion, they do some things as if they were beside themselves; they scarcely know their own misdeeds after they are committed. And when they never stand against their frenzy, they confound whatever good things they have done with a calm mind, and by an hasty rush overthrow whatsoever they have built up, mayhap in a long time, with thoughtful toil. For the virtue of charity itself, the mother and guardian of all virtues, is lost by the vice of impatience. For it is written: "Charity is patient." Therefore, when a man is not patient, there is no charity. By this vice of impatience also, instruction, the very nurse of virtues, is blown away. For it is written: "The instruction of a man is known by his patience." Every one, then, is shewn to be the less instructed, according as he is convicted of being less patient. For neither is he able truly to bestow good by his instruction, if he cannot bear the ill-deeds of others cheerfully in his life.

Through this vice of impatience also, for the most part, the sin of arrogance pierceth through the soul; because, when

mundo hoc quisque non patitur, bona si qua sibi occulta sunt, ostentare conatur, atque sic per impatientiam usque ad arrogantiam ducitur; dumque ferre despectionem non potest, detegendo semetipsum in ostentatione gloriatur. Unde scriptum est: "Melior est patiens arrogante[q]." Quia videlicet eligit patiens quælibet mala perpeti, quam per ostentationis vitium bona sua occulta cognosci. At contra eligit arrogans bona de se vel falsa jactari, ne mala possit vel minima perpeti. Quia igitur, cum patientia relinquitur, etiam bona reliqua, quæ jam gesta sunt, destruuntur, recte ad Ezechielem in altari Dei fieri fossa præcipitur, ut in ea videlicet superposita holocausta serventur[r]. Si enim in altari fossa non esset, omne quod in eo sacrificium reperiret, superveniens aura dispergeret. Quid vero accipimus altare Dei, nisi animam justi, quæ quot bona egerit, tot super se ante ejus oculos sacrificia imponit? Quid autem est altaris fossa, nisi bonorum patientia, quæ dum mentem ad adversa toleranda humiliat, quasi more foveæ hanc in imo positam demonstrat? Fossa ergo in altari fiat, ne superpositum sacrificium aura dispergat: id est, electorum mens patientiam custodiat, ne commota vento impatientiæ et hoc quod bene operata est amittat. Bene autem hæc eadem fossa unius cubiti esse monstratur[s]; quia nimirum, si patientia non describitur, unitatis mensura servatur[t]. Unde et Paulus ait: "Invicem onera vestra portate, et sic adimplebitis legem Christi[t]." Lex quippe Christi est caritas unitatis, quam soli perficiunt,

[q] Eccle. vii. 9.
[r] Ezech. xliii. 18.
[s] Ezech. xliii. 13.
[t] Galat. vi. 2.

a man cannot bear to be despised in this world, if he have any hidden good he seeketh to make a shew of it, and so by impatience is led even to arrogance. And while he cannot endure contempt, by discovering himself he glorieth in boasting. Whence it is written: "Better is the patient than the arrogant." Because, forsooth, the patient chooseth to suffer any evils rather than that his hidden good should be known through the vice of boasting. But, on the other hand, the arrogant chooseth that good, even though false, should be vaunted of him, to the end that he may not suffer the least evil. Wherefore, since when patience is forsaken, even the other good things which have been done are overthrown, Ezechiel is rightly enjoined that a trench should be made in the altar of God, namely, that the whole burnt-offerings laid thereon may be preserved thereby. For if there were no trench in the altar, the wind that came upon it would blow away every sacrifice that it should find thereon. Now what do we take the altar of God to be but the soul of the righteous, which setteth as many sacrifices upon itself before His eyes as it hath done good works? And what is the trench of the altar but the patience of good men, which, while it abaseth the soul to bear adverse fortunes, proveth it, after the manner of a ditch, to be set in the lowest place? Let a trench, therefore, be made in the altar, that the wind blow not away the sacrifice that is set upon it; that is, let the soul of the elect guard patience, lest, being stirred with the blast of impatience, it lose also that which hath been well wrought. Moreover, this same trench is well shewn to be of one cubit; for, in truth, if patience be not forsaken, the measure of oneness is kept. Whence also Paul saith: "Bear ye one another's burdens; and so shall ye fulfil the law of Christ." For the law of Christ is the charity of oneness,

qui nec cum gravantur excedunt. Audiant impatientes, quod scriptum est: "Melior est patiens viro forti, et qui dominatur animo suo, expugnatore urbium[a]." Minor enim est victoria urbium, quia extra sunt quæ subiguntur; valde autem majus est quod per patientiam vincitur; quia ipse a se animus superatur, et semetipsum sibimetipsi subjicit, quando eum patientia intra se frenare compellit. Audiant impatientes, quod electis suis Veritas dicit: "In patientia vestra possidebitis animas vestras[z]." Sic enim conditi mirabiliter sumus, ut ratio animam et anima possideat corpus. Jus vero animæ a corporis possessione repellitur, si non prius anima a ratione possidetur. Custodem igitur conditionis nostræ patientiam Dominus esse monstravit, qui in ipsa nos possidere nosmetipsos docuit. Quanta ergo sit impatientiæ culpa cognoscimus, per quam et hoc ipsum amittimus possidere, quod sumus. Audiant impatientes quod per Salomonem rursum dicitur: "Totum spiritum suum profert stultus, sapiens autem differt et reservat in posterum[y]." Impatientia quippe impellente agitur, ut totus foras spiritus proferatur; quem idcirco perturbatio citius ejicit, quia nulla interius disciplina sapientiæ circumcludit. "Sapiens autem differt et reservat in posterum." Læsus enim in præsens se ulcisci non desiderat, quia etiam tolerans parci optat, sed tamen juste vindicari omnia extremo judicio non ignorat.

At contra admonendi sunt patientes, ne in eo quod exterius portant, interius doleant; ne tantæ virtutis sacrificium, quod integrum foras immolant, intus ma-

[a] Prov. xvi. 32. [z] Luc. xxi. 19. [y] Prov. xxix. 11.

which they alone fulfil who transgress not, even when they are burdened. Let the impatient hear that which is written: "Better is the patient than the strong man; and he that ruleth his own soul than the stormer of cities." For the conquest of cities is a less matter, because the things which are brought under the yoke are without: but that which is overcome by patience is much greater, because the mind itself is mastered by itself; and it bringeth itself into subjection to itself, when patience forceth it to bridle itself within. Let the impatient hear what the Truth saith to His elect: "In your patience ye shall possess your souls." For so are we wonderfully made that reason possesseth the soul, and the soul the body. But the right of the soul is driven out of possession of the body, if the soul be not first possessed by reason. The Lord, therefore, hath shewed patience to be the keeper of our frame; for He hath taught us that we possess ourselves in it. We see, then, how great a sin impatience is, by which we lose the possession even of that very thing which we are. Let the impatient hear what is said again through Solomon: "The fool bringeth forth his whole spirit; but a wise man putteth off, and keepeth it in till afterwards." For he is driven by the impulse of impatience, so that his whole spirit is brought forth outside: and the disturbance casteth it forth the more speedily for this reason, because there is no discipline of wisdom within to shut it in. "But the wise man putteth off and keepeth it in till afterwards." For, being injured, he desireth not to avenge himself at present, because indeed being long-suffering he wisheth men to be spared, but yet he is not ignorant that all things are righteously avenged in the last judgment.

But the patient, on the other hand, are to be admonished not to grieve inwardly at that which outwardly they bear; that they spoil not, by the infection of malice within, the

litiæ peste corrumpant; et cum ab hominibus non ag noscitur, sed tamen sub divina examinatione peccatur tanto deterior culpa doloris fiat, quanto sibi ante ho mines virtutis speciem vindicat.

Dicendum itaque est patientibus, ut studeant di ligere quos sibi necesse est tolerare; ne si patientiam dilectio non sequatur, in deteriorem culpam odii virtu ostensa vertatur. Unde Paulus cum diceret: "Caritas patiens est," illico adjunxit: "Benigna est[a]:" videlicet ostendens, quia quos ex patientia tolerat, amare etiam ex benignitate non cessat. Unde idem doctor egregius cum patientiam discipulis suaderet, dicens: "Omnis amaritudo et ira et indignatio et clamor et blasphemia tollatur a vobis[b]:" quasi cunctis exteriu jam bene compositis ad interiora convertitur, dum subjungit: "Cum omni malitia[b]:" quia nimirum frustra indignatio clamor et blasphemia ab exterioribus tollitur, si in interioribus vitiorum mater malitia domi natur; et incassum foras nequitia ex ramis inciditur, si surrectura multiplicius intus in radice servatur. Unde et per semetipsam Veritas dicit: "Diligite inimicos vestros, benefacite his qui oderunt vos; et orate pro persequentibus et calumniantibus vos[c]." Virtus itaque est coram hominibus adversarios tolerare; sed virtus coram Deo diligere: quia hoc solum Deus sacrificium accipit, quod ante ejus oculos in altari boni operis flamma caritatis incendit. Hinc est quod rursum quibusdam patientibus, nec tamen diligentibus dicit: "Quid autem vides festucam in oculo fratris tui, et

[a] 1 Cor. xiii. 4. [b] Ephes. iv. 31. [c] Luc. vi. 27, 28.

sacrifice of so great value which outwardly they offer whole: and lest the sin of their grief, though it be not known by men, but yet is a transgression in the Divine scrutiny, be so much worse, as before men it challengeth to itself the form of virtue.

The patient, therefore, should be told to strive to love those whom they must needs put up with; lest if affection follow not on patience, their show of virtue turn to the worse sin of hatred. Hence, when Paul said, "Charity is patient," straightway he added, "is kind;" shewing, in truth, that those whom for patience she beareth, she ceaseth not for kindness even to love. Whence the same consummate teacher, when he was persuading his disciples to patience, saying, "Let all bitterness, and wrath, and indignation, and clamour, and evil-speaking, be put away from you:" having, as it were, set all things without in good order, turneth him to those within, when he subjoineth: "With all malice." For, indeed, to no purpose is indignation, clamour, and evil-speaking put away from that which is without, if malice, the mother of crimes, rule in that which is within: and in vain is wickedness cut away in the branches outside, if it be kept in the root, to spring up in manifold more ways within. Whence also the Truth saith by Himself: "Love your enemies, do good to them which hate you, and pray for them that persecute you and falsely accuse you." It is virtue, therefore, before men to bear with adversaries, but virtue before God is to love them; because God accepteth that sacrifice only which before His eyes is lighted by the flame of charity on the altar of well-doing. Hence it is that He saith again to certain that were patient, but yet did not love: "And why beholdest thou the mote in thy brother's eye, and

trabem in oculo tuo non vides[d]?" Perturb impatientiæ festuca est; malitia vero in c in oculo. Illam namque aura tentationis s autem consummata nequitia pene immobil Recte vero illic subjungitur: "Hypocrita, mum trabem de oculo tuo, et tunc videbis tucam de oculo fratris tui[e]." Ac si dic iniquæ interius dolenti, et sanctam se ex patientiam demonstranti: Prius a te mole excute, et tunc alios de impatientiæ levi hende, ne dum non studes simulationem vin tibi sit aliena prava tolerare.

Evenire etiam plerumque patientibus so quidem tempore, quo vel adversa patiuntur, melias audiunt, nullo dolore pulsentur, et tiam exhibeant, ut custodire etiam cordis ir non omittant; sed cum post paululum hæc pertulerint, ad memoriam revocant, igne se flammant, argumenta ultionis inquirunt, et dinem, quam tolerantes habuerunt, retra malitiam vertunt. Quibus citius a prædi curritur, si quæ sit hujus permutationis c datur. Callidus namque adversarius bell duos movet, unum videlicet inflammans, ut c prior inferat, alterum provocans ut contume reddat. Sed plerumque dum hujus jam vict injuriam persuasus irrogat, ab illo vincitur q sibi æquanimiter portat. Unius ergo vic commovendo subjugavit, tota contra alterum erigit, eumque obsistentem fortiter et vincen

[d] Matth. vii. 3, et Luc. vi. 41. [e] Matth

seest not the beam in thine own eye?" For the disturbance of impatience is the mote, but malice in the heart is the beam in the eye. For the one is borne along on the gale of temptation, but the other is carried well nigh immovably by confirmed wickedness. Rightly, therefore, is it there subjoined: "Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see to cast out the mote out of thy brother's eye;" as though it were said to the wicked soul which is grieved within, and sheweth itself by patience as holy without: First shake off from thee the weight of malice, and then reprove others for the lightness of impatience; lest, whiles thou strivest not to overcome dissembling, it be worse for thee to bear with the iniquities of others.

It is wont also, for the most part, to happen to the patient that at the time when they either endure hardships or listen to insult, they are smitten by no resentment, and shew forth patience in such wise, that they fail not also to keep innocency of heart; but when, after a little while, they recall to mind these very things which they have borne, they kindle in themselves a fire of resentment, they seek reasons for revenge, and the gentleness which they had by endurance they turn into malice by their after-thought. Such are more quickly succoured by the preacher, if the cause of this change be discovered. For the crafty foe wageth war against two parties, namely, by incensing the one first to offer insult, and by provoking the other to return the insult after he is injured. But, for the most part, when he is already conqueror of him who is persuaded to inflict the injury, he is conquered by him who beareth with calmness the injury that is done to him. Being victorious, then, over the one whom he brought into subjection by arousing his anger, he lifteth himself with all his might against the other, and is grieved at his firmly resisting and overcoming him; and forasmuch as he could not

quem quia commovere in ipsa contum
tione non potuit, ab aperto certamine in
et secreta suggestione cogitationem l
deceptionis tempus inquirit. Quia eni
perdidit, ad exercendas occulte insid
Quietis namque tempore jam ad victori
et vel rerum damna, aut injuriarum j
riam reducit, cunctaque quæ sibi illa
menter exaggerans, intolerabilia oste
mentem mœrore conturbat, ut plerum
illa se æquanimiter tolerasse post vic
erubescat, seque non reddidisse cont
et deteriora rependere, si occasio præ
Quibus ergo isti sunt similes, nisi his,
dinem in campo victores sunt, sed p
postmodum intra urbis claustra capiu
sunt similes, nisi iis, quos irruens gravi
non subtrahit, sed leniter veniens rec
cidit? Admonendi sunt igitur patien
victoriam muniant, ut hostem publico
insidiari mœniis mentis intendant; ut
reserpentem timeant, ne hostis callidus
postmodum majori exultatione gaudeat,
contra se rigida colla victorum calcat.

CAPUT X.

QUOMODO ADMONENDI BENEVOLI E

11. Aliter admonendi sunt benevoli,
vidi. Admonendi namque sunt benevo

rouse him in the very flinging of insults, resting, in the meanwhile, from the open contest, and harassing the thoughts by secret suggestions, he seeketh a fit time to deceive. For, since he hath lost the battle in open warfare, he burneth to lay plots in secret. For he returneth in the time of quiet to the mind of his conqueror, and bringeth back to his memory either the hurt of his goods or the darts of injurious speeches, and, greatly magnifying all that hath been inflicted on him, sheweth it to be insufferable. And with such vexation doth he disturb his soul that, for the most part, the patient man, being taken captive after his victory, blusheth to have borne those things with calmness, and grieveth that he did not return the insult, and seeketh to repay him greater evils, if opportunity offer. To whom, then, are these like, but to those who through their bravery are victorious in the field, but through their carelessness are afterwards taken within the gates of the city? To whom are they like, but to those whom the attack of a grievous sickness removeth not from life, but who are slain by a relapse of fever softly coming on? The patient therefore are to be admonished to fortify their heart after a conquest, to watch for the enemy, overcome in open war, undermining the walls of their soul; to be more afraid of a malady that creepeth on again, that the crafty foe may not rejoice with so much the greater gladness in deceiving them afterwards, in that he is trampling on the necks of victors which were long stiffly raised against him.

CHAPTER X.

AFTER WHAT MANNER THE GOOD-NATURED AND THE ENVIOUS ARE TO BE ADMONISHED.

11. DIFFERENT admonitions are to be addressed to the good-natured and to the envious. For the good-natured are to

bonis congaudeant, quatenus habere et propria concupiscant. Sic proximorum facta diligendo laudent, ut ea etiam imitando multiplicent, ne si in hoc præsentis vitæ stadio ad certamen alienum devoti fautores, sed pigri spectatores assistant, eo post certamen sine bravio remaneant, quo nunc in certamine non laborant; et tunc eorum palmas afflicti respiciant, in quorum nunc laboribus otiosi perdurant. Valde quippe peccamus, si aliena bene gesta non diligimus. Sed nil mercedis agimus, si ea, quæ diligimus, inquantum possumus, non imitamur. Dicendum itaque est benevolis, quia si imitari bona minime festinant quæ laudantes approbant, sic eis virtutum sanctitas sicut stultis spectatoribus ludicrarum artium vanitas placet. Illi namque aurigarum et histrionum gesta favoribus efferunt, nec tamen tales esse desiderant, quales illos conspiciunt esse quos laudant. Mirantur eos placita egisse, sed tamen devitant similiter placere. Dicendum est benevolis, ut cum proximorum facta conspiciunt, ad suum cor redeant, et de alienis actibus non præsumant; ne bona laudent, et agere recusent. Gravius quippe extrema ultione feriendi sunt, quibus placuit quod imitari noluerunt.

Admonendi sunt invidi, ut perpendant quantæ cæcitatis sunt, qui alieno provectu deficiunt, aliena exultatione contabescunt. Quantæ infelicitatis sunt, qui meliorationе proximi deteriores fiunt; dumque augmenta alienæ prosperitatis aspiciunt, apud semetipsos anxie afflicti, cordis sui peste moriuntur. Quid istis infelicius, quos dum conspecta felicitas afficit, pœna nequiores reddit? Aliorum vero bona quæ habere

be admonished so to rejoice in the good of others as to desire to have also of their own. So to commend in love the deeds of their neighbours, as also to multiply them by imitation; lest, if in the race-course of this present life they stand by at others' contests as devoted supporters but inert spectators, they therefore remain without a prize after the contest, because now in the contest they toil not; and then look with grief on the palms of those during whose labours now they abide in idleness. We do in truth sin greatly, if we love not other men's good deeds. But we do nothing worthy of reward if we follow not that which we love so far as we can. The good-natured therefore are to be told that, if they make no haste to follow the good deeds which they approve and praise, the holiness of virtue pleaseth them in the same way as the vanity of entertaining crafts pleaseth foolish spectators. For they extol with applause the deeds of charioteers and actors, and yet desire not to be such as they see those to be whom they commend. They admire them for having done things which please them, but yet they shun to please in like fashion. The good-natured must be told, when they look at the deeds of their neighbours, to go back to their own heart, and not to presume on other men's actions, lest they commend that which is good, and refuse to do it. More heavily, indeed, must they be smitten in the final vengeance, who have been pleased with that which they would not follow.

The envious must be admonished to weigh well how great is their blindness who fail by other men's advancement, and pine away for other men's rejoicing. How great is their unhappiness who are made worse by the improvement of their neighbours; and, while they behold the increase of other men's prosperity, being deeply grieved in themselves, die by the plague of their own heart. What can be more unhappy than those who, when they are touched by the sight of happiness, are rendered worse by the pain? But if they

non possunt, si diligerent, sua facerent. Sic quippe sunt universi consistentes in fide, sicut multa membra uno in corpore; quæ per officium quidem diversa sunt, sed eo quo sibi vicissim congruunt, unum fiunt. Unde fit, ut pes per oculum videat, et per pedes oculi gradiantur; ori auditus aurium serviat, et ad usum suum auribus oris lingua concurrat; suffragetur venter manibus, ventri operentur manus. In ipsa igitur corporis positione accipimus, quod in actione servemus. Nimis itaque turpe est non imitari, quod sumus. Nostra sunt nimirum, quæ etsi imitari non possumus, amamus in aliis; et amantium fiunt quæque amantur in nobis. Hinc ergo pensent invidi, caritas quantæ virtutis est, quæ alieni laboris opera, nostra sine labore facit. Dicendum itaque est invidis, quia dum se a livore minime custodiunt, in antiquam versuti hostis nequitiam demerguntur. De illo namque scriptum est: "Invidia autem diaboli mors intravit in orbem terrarum[f]." Quia enim ipse cœlum perdidit, condito hoc homini invidit, et damnationem suam perditus adhuc alios perdendo cumulavit. Admonendi sunt invidi, ut cognoscant, quantis lapsibus succrescentis ruinæ subjaceant; quia dum livorem a corde non projiciunt, ad apertas operum nequitias devolvuntur. Nisi enim Cain invidisset acceptam fratris hostiam, minime pervenisset ad extinguendam vitam. Unde scriptum est: "Et respexit Dominus ad Abel et ad munera ejus; ad Cain vero et ad munera ejus non respexit. Iratusque est Cain vehementer, et concidit vultus ejus[g]." Livor itaque sacrificii fratricidii seminarium fuit. Nam quem

[f] Sap. ii. 24. [g] Genes. iv. 4, 5.

loved the good of others, which they cannot have, they might make it their own. For all are so placed together in the faith as many members in one body; which, as for their office indeed are diverse, but insomuch as they mutually belong one to another, they become one. Whence it cometh to pass that the foot seeth by the eye, and the eyes walk by the feet; the hearing of the ears serveth the mouth, and the tongue in the mouth cometh to help the ears for their benefit; the belly supporteth the hands, and the hands work for the belly. In the very constitution of our body therefore, we learn what we should observe in action. It is therefore too disgraceful not to follow that which we are. Moreover, those things which, though we cannot imitate, we love in others, are our own; and whatsoever things are loved in us become theirs who love them. From this, then, let the envious consider of how great virtue charity is, which maketh the works of other men's labour ours without labour. The envious must be told also that, while they fail to keep themselves from spite, they are sunk in the old wickedness of the crafty foe. For it is written of him: "By envy of the devil came death into the world." For, because he lost heaven himself, he grudged it to man when he was created, and, being ruined already, he heaped up his damnation by ruining others. The envious are to be admonished that they may learn to what great slips of a spreading downfal they are liable: for while they drive not spite away from their heart, they are sliding down to the open wickedness of deed. For had Cain not envied the accepted sacrifice of his brother, he would never have come to putting an end to his life. Whence it is written: "And the Lord had respect unto Abel and to his gifts, but unto Cain and to his gifts He had not respect. And Cain was very wroth, and his countenance fell." And so spite at his sacrifice was the seed-plot of a brother's murder. For he cut him off from being

meliorem se esse doluit, ne utcumque esset amputavit. Dicendum est invidis, quia dum se ista intrinsecus peste consumunt, etiam quidquid in se aliud boni habere videntur, interimunt. Unde scriptum est: "Vita carnium sanitas cordis, putredo ossium invidia[h]." Quid enim per carnes nisi infirma quædam ac tenera, et quid per ossa nisi fortia acta signantur? Et plerumque contingit, ut quidam cum cordis innocentia in nonnullis suis actibus infirmi videantur, quidam vero jam quædam ante humanos oculos robusta exerceant, sed tamen erga aliorum bona intus invidiæ pestilentia tabescant. Bene ergo dicitur: "Vita carnium sanitas cordis;" quia si mentis innocentia custoditur, etiam si qua foris infirma sunt, quandoque roborantur. Et recte illic subditur: "Putredo ossium invidia;" quia per livoris vitium ante Dei oculos pereunt etiam quæ humanis oculis fortia videntur. Ossa quippe per invidiam putrescere est quædam etiam robusta deperire.

CAPUT XI.

QUOMODO ADMONENDI SIMPLICES ET VERSIPELLES.

12. Aliter admonendi sunt simplices, atque aliter impuri. Laudandi sunt simplices quod studeant nunquam falsa dicere, sed admonendi sunt ut noverint nonnunquam vera reticere. Sicut enim semper dicentem falsitas læsit, ita nonnunquam quibusdam audita vera nocuerunt. Unde coram discipulis Dominus locutionem suam silentio temperans, ait: "Multa habeo vobis dicere, sed nunc non potestis illa portare[i]."

[h] Prov. xiv. 30. [i] Joan. xvi. 12.

at all, whom he hated to be better than himself. The envious must be told that, whilst they waste themselves away by that inward pestilence, they also destroy whatever other good they seem to have in them. Whence it is written: "Soundness of heart is the life of the flesh; but envy the rottenness of the bones." For what is signified by the flesh but certain weak and tender actions, and by the bones but brave deeds? And, for the most part, it happeneth that, along with innocence of heart, some men seem weak in some of their actions, but other some perform certain stout deeds before the eyes of men, and yet are wasted within by the pestilence of envy at other men's good. It is, therefore, well said: "Soundness of heart is the life of the flesh," because, if innocence of mind be kept, even such things as are weak outside are, at some time or other, strengthened. And it is rightly added there: "Envy the rottenness of the bones;" because, by the sin of spite, even those things which appear brave to the eyes of men, are ruined before the eyes of God. For that the bones rot through envy is that even certain strong things utterly perish.

CHAPTER XI.

AFTER WHAT MANNER THE SIMPLE AND THE CRAFTY ARE TO BE ADMONISHED.

12. THE simple are to be admonished after one fashion, and the insincere after another. The simple are to be commended for studying never to say that which is false, but to be admonished to know how sometimes to keep silence concerning that which is true. For as falsehood hath always harmed him that speaketh, so at times true things have hurt some men by being heard. Wherefore the Lord saith, tempering His speech before His disciples with silence: "I have many things to say unto you, but ye cannot bear

Admonendi sunt igitur simplices, ut sicut fallaciam semper utiliter vitant, ita veritatem semper utiliter proferant. Admonendi sunt, ut simplicitatis bono prudentiam adjungant, quatenus sic securitatem de simplicitate possideant, ut circumspectionem prudentiæ non amittant. Hinc namque per doctorem gentium dicitur: "Volo vos sapientes esse in bono, simplices autem in malo[k]." Hinc electos suos per semetipsam Veritas admonet, dicens: "Estote prudentes sicut serpentes, et simplices sicut columbæ[l]." Quia videlicet in electorum cordibus debet et simplicitatem columbæ astutia serpentis acuere, et serpentis astutiam columbæ simplicitas temperare; quatenus nec seducti per prudentiam calleant, nec ab intellectus studio ex simplicitate torpescant.

At contra admonendi sunt impuri, ut quam gravis sit, quem cum culpa sustinent, duplicitatis labor agnoscant. Dum enim deprehendi metuunt, semper improbas defensiones quærunt, semper pavidis suspicionibus agitantur. Nil autem est ad defendendum puritate tutius, nil ad dicendum veritate facilius. Nam dum fallaciam suam tueri cogitur, duro cor labore fatigatur. Hinc namque scriptum est: "Labor labiorum ipsorum operiet eos[m]." Qui enim nunc implet, tunc operit; quia, cujus nunc animum per blandam inquietudinem exerit, tunc per asperam retributionem premit. Hinc per Jeremiam dicitur: "Docuerunt linguam suam loqui mendacium, ut inique agerent laboraverunt[n]." Ac si aperte diceretur: Qui amici esse veritatis sine

[k] Rom. xvi. 19. [l] Matth. x. 16.
[m] Ps. cxxxix. 10. [n] Jer. ix. 5.

them now." The simple, therefore, are to be admonished that as they always shun falsehood to their profit, so they should always with profit utter the truth. They are to be admonished to add prudence to the goodness of simplicity; to the end that they may in such wise possess the security of simplicity, as not to lose the circumspection of prudence. For which cause it is said by the Teacher of the Gentiles: "I would have you wise in good, but simple in evil." Hence the Truth admonisheth His elect by Himself, saying: "Be ye prudent as serpents, and simple as doves." Because, that is, in the hearts of the elect the craft of the serpent ought to give edge to the simplicity of the dove, and the simplicity of the dove to temper the craft of the serpent; to the end that they may neither grow hard through being led astray by prudence, nor slacken in the study of the intellect from simplicity.

But, on the other hand, the insincere are to be admonished to take notice how heavy is that labour of double-dealing which they endure to their guilt; for while they fear to be found out, they are ever seeking wrongful means of defence, and are ever disquieted by fearful suspicions. But there is nothing safer for defence than sincerity, nothing easier to speak than truth. For the mind is wearied with hard labour when it is forced to defend a falsehood. Hence it is written: "The toil of their own lips shall cover them." For that which now filleth, then covereth them; for then it weigheth down with a sharp retribution the man's mind which it now exerciseth by a gentle uneasiness. Hence it is said through Jeremias: "They have taught their tongue to speak a lie; they have laboured to do wickedly." As though it were said plainly: They who might have been friends to truth without

labore poterant, ut peccent, laborant; cumque vivere simpliciter renuunt, laboribus exigunt ut moriantur. Nam plerumque in culpa deprehensi, dum quales sint cognosci refugiunt, sese sub fallaciæ velamine abscondunt, et hoc quod peccant, quodque jam aperte cernitur, excusare moliuntur; ita ut sæpe is qui eorum culpas corripere studet, aspersæ falsitatis nebulis seductus pene amisisse se videat quod de eis jam certum tenebat. Unde recte sub Judææ specie per prophetam contra peccantem animam excusantemque se dicitur: "Ibi habuit foveam ericius[o]." Ericii quippe nomine impuræ mentis seseque callide defendentis duplicitas designatur: quia videlicet ericius cum apprehenditur, ejus et caput cernitur, et pedes videntur, et corpus omne conspicitur; sed mox ut apprehensus fuerit, semetipsum in sphæram colligit, pedes introrsus subtrahit, caput abscondit, et intra tenentis manus totum simul amittitur, quod totum simul ante videbatur. Sic nimirum sic impuræ mentes sunt, cum in suis excessibus comprehenduntur. Caput enim ericii cernitur; quia quo initio ad culpam peccator accesserit videtur. Pedes ericii conspiciuntur; quia quibus vestigiis nequitia sit perpetrata, cognoscitur, et tamen adductis repente excusationibus impura mens introrsus pedes colligit, quia cuncta iniquitatis suæ vestigia abscondit. Caput subtrahit; quia miris defensionibus nec inchoasse se malum aliquod ostendit. Et quasi sphæra in manu tenentis remanet; quia is qui corripit, cuncta quæ jam cognoverat, subito amittens, involutum intra conscientiam peccatorem tenet; et qui totum jam depre-

[o] Isai. xxxiv. 15.

labour, labour to sin; and while they refuse to live in simplicity, they procure by their labours that they should die. For commonly when they are taken in a fault, whiles they shun to have it known of what sort they are, they hide themselves under a veil of deceit, and go about to excuse that wherein they sin, which is even now openly discerned; so that oftentimes he who is anxious to reprove their faults, being led astray by the mists of pretence with which they are surrounded, findeth that he hath almost lost that which erewhile he held for certain concerning them. Wherefore it is well spoken by the prophet, under the figure of Judæa, against the soul that sinneth and excuseth herself: "There had the urchin his hole." For by the name of urchin is pointed out the double-dealing of the soul which is insincere, and craftily defendeth herself; forasmuch, namely, as when the urchin is caught, both his head is discerned, and his feet are seen, and his whole body is in view; but anon, from the moment that he hath been caught, he gathereth himself up into a ball, he draweth his feet inwards, he hideth his head, and all is at once lost within the hands of him that holdeth him, which before was all visible at once. Thus, indeed, thus are insincere souls, when they are taken in their transgressions. For the head of the urchin is discerned; in that it is seen by what beginning the sinner came to his fault: The feet of the urchin are in view; in that it is known by what steps the iniquity hath been committed; and yet, when excuses are suddenly brought forward, the dishonest soul gathereth her feet inwards, because she hideth all traces of her wrongdoing. She draweth in her head; in that by strange defences she maintaineth that she hath not even begun any evil. And she stayeth as a ball in the hand of the holder; in that the reprover, losing of a sudden all that he had already learnt, holdeth the sinner wrapped up within his conscience; and he who had already seen the whole of him when he was caught,

hendendo viderat, tergiversatione pravæ defensionis illusus totum pariter ignorat. Foveam ergo habet ericius in reprobis; quia malitiosæ mentis duplicitas sese intra se colligens abscondit in tenebris defensionis.

Audiant impuri, quod scriptum est: "Qui ambulat simpliciter, ambulat confidenter[p]." Fiducia quippe magnæ securitatis est simplicitas actionis. Audiant, quod sapientis ore dicitur: "Spiritus sanctus disciplinæ effugiet fictum[q]." Audiant, quod Scriptura rursum teste perhibetur: "Cum simplicibus sermocinatio ejus[r]." Deo enim sermocinari est per illustrationem suæ præsentiæ humanis mentibus arcana revelare. Cum simplicibus igitur sermocinari dicitur, quia de supernis mysteriis illorum mentes radio suæ visitationis illuminat, quos nulla umbra duplicitatis obscurat. Est autem speciale duplicium malum; quia dum perversa et duplici actione ceteros fallunt, quasi præstantius ceteris prudentes se esse gloriantur; et quia districtionem retributionis non considerant, de damnis suis miseri exultant. Audiant autem quomodo super illos propheta Sophoniæ vim divinæ animadversionis intendat, dicens: "Ecce dies Domini venit magnus et horribilis, dies iræ dies illa, dies tenebrarum et caliginis, dies nebulæ et turbinis, dies tubæ et clangoris super omnes civitates munitas, et super omnes angulos excelsos[s]." Quid enim per civitates munitas exprimitur, nisi suspectæ mentes et fallaci semper defensione circumdatæ, quæ, quoties earum culpa corripitur, veritatis ad se jacula non

[p] Prov. x. 9. [q] Sap. i. 5. [r] Prov. iii. 32.
[s] Soph. i. 14—16.

being mocked by the shifts of an ill defence, is in like measure ignorant of the whole of him. The urchin, therefore, hath his hole in the reprobate; in that the double-dealing of a wicked soul, gathering itself up within itself, hideth in the darkness of its defence.

Let the insincere hear that is written: "He that walketh in simplicity, walketh in security." For simplicity in action is an assurance of great confidence. Let them hear that is said by the mouth of the wise man: "The Holy Spirit of discipline will flee deceit." Let them hear that which is delivered again upon the testimony of Scripture: "His conversation is with the single-minded." For, for God to converse is to reveal secrets to men's souls by the enlightening of His presence. He is said, therefore, to converse with the single-minded, because He illuminateth with the ray of His visitation, concerning the mysteries of things above, the souls of those who are darkened by no shade of double-dealing. Moreover, there is a peculiar evil in double-dealers; in that when they cheat other men by crooked and double-dealing, they as it were boast themselves to be more excellently wise than other men; and forasmuch as they regard not the strictness of requital, they exult, miserable men that they are, in their own loss. But let them hearken how the prophet Sophonias threateneth the force of the Divine displeasure upon them, saying: "Behold the day of the Lord cometh, great and dreadful; that day is a day of wrath, a day of darkness and gloominess, a day of cloud and whirlwind, a day of the trumpet and of din upon all fortified cities and upon all lofty corners." For, what is expressed by fortified cities but souls suspected, and for ever encompassed with deceitful defences, which, so often as their fault is reproved, refuse admission to

admittunt? Et quid per excelsos angulos (duplex quippe semper est in angulis paries) nisi impura corda signantur? quæ dum veritatis simplicitatem fugiunt, ad semetipsa quodammodo duplicitatis perversitate replicantur, et quod est deterius, apud cogitationes suas in fastu prudentiæ ex ipsa se culpa impuritatis extollunt. Dies igitur Domini vindictæ atque animadversionis plena super civitates munitas et super excelsos angulos venit, quia ira extremi judicii humana corda et defensionibus contra veritatem clausa destruit, et duplicitatibus involuta dissolvit. Tunc enim munitæ civitates cadunt; quia mentes Deo impenetratæ damnabuntur. Tunc excelsi anguli coruunt; quia corda, quæ se per impuritatis prudentiam erigunt, per justitiæ sententiam prosternuntur.

CAPUT XII.

QUOMODO ADMONENDI SUNT INCOLUMES ET ÆGRI.

13. Aliter admonendi sunt incolumes, atque aliter ægri. Admonendi sunt incolumes, ut salutem corporis exerceant ad salutem mentis; ne si acceptæ incolumitatis gratiam ad usum nequitiæ inclinent, dono deteriores fiant; et eo postmodum supplicia graviora mereantur, quo nunc largioribus bonis Dei male uti non metuunt. Admonendi sunt incolumes, ne opportunitatem salutis in perpetuum promerendæ despiciant. Scriptum namque est: "Ecce nunc tempus acceptabile, ecce nunc dies salutis[1]." Admonendi sunt, ne placere Deo si

[1] 2 Cor. vi. 2.

the darts of truth? And what are signified by lofty corners, (inasmuch as there is always a double wall in corners), but insincere hearts? which, while they shun the singleness of truth, are in a manner folded back upon themselves by the crookedness of double-dealing; and, what is worse, they exalt themselves in their thoughts with the pride of prudence, from their very sin of insincerity. The day of the Lord, therefore, cometh full of vengeance and rebuke upon fortified cities and upon lofty corners, because the wrath of the last judgment both overthroweth the hearts of men that are closed by defences against the truth, and unfoldeth those that are wrapped up by their double-dealing. For then the fortified cities fall; because souls, impenetrable to God, shall be damned. Then lofty corners come down; because hearts, which lift themselves up by the prudence of insincerity, are levelled by the sentence of justice.

CHAPTER XII.

AFTER WHAT MANNER THE WHOLE AND THE SICK ARE TO BE ADMONISHED.

13. DIFFERENT admonitions are to be addressed to the whole and to the sick. The whole are to be admonished that they use their health of body to the health of their soul; lest, if they turn the favour of soundness which they have received to the purposes of wickedness, they be made worse by the gift; and hereafter deserve so much the heavier punishments as they fear not now to make an ill use of the more abundant blessings of God. The whole are to be admonished not to slight the opportunity of gaining health for everlasting. For it is written: "Behold, now is the acceptable time; behold, now is the day of salvation." They are to be

cum possunt noluerint, cum voluerint sero non possint. Hinc est enim quod eos post sapientia deserit, quos prius diutius renuentes vocavit, dicens: "Vocavi, et renuistis; extendi manum meam, et non fuit qui aspiceret: despexistis omne consilium meum, et increpationes meas neglexistis: ego quoque in interitu vestro ridebo, et subsannabo, cum vobis quod timebatis advenerit[u]." Et rursum: "Tunc invocabunt me, et non exaudiam; mane consurgent, et non invenient me[x]." Salus itaque corporis quando ad bene operandum accepta despicitur, quanti sit muneris amissa sentitur. Et infructuose ad ultimum quæritur, quæ congruo concessa tempore utiliter non habetur. Unde bene per Salomonem rursum dicitur: "Ne des alienis honorem tuum, et annos tuos crudeli; ne forte impleantur extranei viribus tuis, et labores tui sint in domo aliena, et gemas in novissimis, quando consumseris carnes et corpus tuum[y]." Qui namque alieni a nobis sunt, nisi maligni spiritus, qui a cœlestis sunt patriæ sorte separati? Quis vero honor noster est, nisi quia in luteis corporibus conditi ad Conditoris tamen nostri sumus imaginem et similitudinem creati? Vel quis alius crudelis est, nisi ille angelus apostata, qui et semetipsum pœna mortis superbiendo perculit, et inferre mortem humano generi etiam perditus non pepercit? Honorem itaque suum alienis dat, qui ad Dei imaginem et similitudinem conditus vitæ suæ tempora malignorum spirituum voluptatibus administrat. Annos etiam suos crudeli tradit, qui ad voluntatem male dominantis adversarii accepta vivendi

[u] Prov. i. 24—26. [x] Prov. i. 28. [y] Prov. v. 9—11.

admonished, lest, if they will not please God when they may, they be not able when, too late, they would. For from hence it cometh that wisdom afterward abandoneth those whom before she long called while they refused, saying: "I have called, and ye refused; I stretched out my hand, and there was none to regard; ye have despised all my counsel, and set at nought my reproofs: I also will laugh at your destruction, and will mock when that which ye feared shall have come upon you." And again: "Then shall they call upon me, and I will not hearken; they shall rise up early, and they shall not find me." And so when health of body, having been received for the purpose of doing good, is despised, it is felt how great a gift it is when it is lost. And if it is not usefully employed when it is granted in due season, it is sought for fruitlessly at the last. Hence it is well spoken again by the mouth of Solomon: "Give not thine honour to aliens, nor thy years to the cruel one; lest perchance strangers be filled with thy strength, and thy labours be in the house of another, and in the end thou groan when thou hast consumed thy flesh and thy body." For who are aliens from us but the malicious spirits, who are separated from a share in the heavenly country? And what is our honour but that, being made in bodies of clay, we are nevertheless created after the image and likeness of our Maker? Or who else is cruel but that apostate angel, who both smote himself with the penalty of death by his pride, and hath not spared, even when lost, to bring death upon the race of man? He, therefore, giveth his honour to aliens, who, being made after the image and likeness of God, disposeth the seasons of his life after the pleasure of malicious spirits. He also delivereth over his years unto the cruel one, who spendeth the time which hath been given him to live according to the will of his ad-

spatia expendit. Ubi bene subditur: "Ne forte impleantur extranei viribus tuis, et labores tui sint in domo aliena." Quisquis enim per acceptam valetudinem corporis, per tributam sibi sapientiam mentis, non exercendis virtutibus, sed perpetrandis vitiis elaborat, nequaquam suis viribus suam domum, sed extraneorum habitacula, id est immundorum spirituum facta multiplicat, nimirum vel luxuriando vel superbiendo agens, ut etiam se addito, perditorum numerus crescat. Bene autem subditur: "Et gemas in novissimis, quando consumseris carnes et corpus tuum." Plerumque enim accepta salus carnis per vitia expenditur; sed cum repente subtrahitur, cum molestiis caro atteritur, cum jam egredi anima urgetur, diu male habita quasi ad bene vivendum salus amissa requiritur. Et tunc gemunt homines, quod Deo servire noluerunt, quando damna negligentiæ suæ recuperare serviendo nequaquam possunt. Unde alias dicitur: "Cum occideret eos, tunc requirebant eum [a]."

Ad contra admonendi sunt ægri, ut eo se filios Dei sentiant, quo illos disciplinæ flagella castigant. Nisi enim correctis hæreditatem dare disponeret, erudire eos per molestias non curaret. Hinc namque ad Johannem Dominus per Angelum dicit: "Ego quos amo, arguo et castigo [a]." Hinc rursum scriptum est: "Fili mi, noli negligere disciplinam Domini, neque fatigeris, cum ab eo argueris. Quem enim diligit Dominus, castigat; flagellat autem omnem filium, quem recipit [b]." Hinc Psalmista ait: "Multæ tribulationes justorum, et de

[a] Ps. lxxvii. 34. [a] Apoc. iii. 19.
[b] Hebr. xii. 5, 6.

versary, which wrongfully is lord over him. And it is well added there: "Lest perchance strangers be filled with thy strength, and thy labours be in the house of another." For whosoever, through the strength of body that he hath received, or through the wisdom of soul that is bestowed upon him, laboureth not in the exercise of virtues, but in the commission of vices, in no wise multiplieth his own house by his strength, but the dwelling-places of strangers, that is, the deeds of unclean spirits, forasmuch as he bringeth it about by his luxury or pride that the number of the lost is increased even by the addition of himself. And it is well added: "And thou groan at the last, when thou hast consumed thy flesh and thy body." For the health of the flesh that hath been received is, for the most part, wasted by vices; but when it is suddenly withdrawn, when the flesh is worn by maladies, when the soul is even now urged to go forth, the health long possessed for evil, being lost, is sought as though for living well. And men groan then, because they would not serve God, when they can in no wise make up the losses of their neglect by serving Him. Whence it is said in another place: "When He slew them, then they sought Him."

But, on the other hand, the sick are to be admonished that they understand themselves to be the sons of God for this reason, because the scourges of discipline chastise them. For, unless He were preparing to give them the inheritance after they had been corrected, He would not take the pains to tutor them by suffering. For therefore the Lord saith to John by the angel: "Those whom I love I rebuke and chasten." Hence it is written again: "My son, despise not the discipline of the Lord, nor be weary when thou art rebuked of Him. For whom the Lord loveth, He chastiseth; and scourgeth every son whom He receiveth." Hence the Psalmist saith: "Many are the troubles of the righteous, and

omnibus his liberavit eos Dominus[c]." Hinc quoque beatus Job in dolore exclamans, ait: "Si justus fuero, non levabo caput, saturatus afflictione et miseria[d]." Dicendum est ægris, ut si cœlestem patriam suam credunt, necessario in hac labores velut in aliena patiantur. Hinc est enim quod lapides extra tunsi sunt, ut in constructione templi Domini absque mallei sonitu ponerentur; quia videlicet nunc foris per flagella tundimur, ut intus in templum Dei postmodum sine disciplinæ percussione disponamur; quatenus quidquid in nobis est superfluum, modo percussio resecet, et tunc sola nos in ædificio concordia caritatis liget. Admonendi sunt ægri, ut considerent pro percipiendis terrenis hæreditatibus quam dura carnales filios disciplinæ flagella castigent. Quæ ergo nobis divinæ correptionis pœna gravis est, per quam et numquam amittenda hæreditas percipitur, et semper mansura supplicia vitantur? Hinc etenim Paulus ait: "Patres quidem carnis nostræ habuimus eruditores, et reverebamur eos; non multo magis obtemperabimus patri spirituum, et vivemus? Et illi quidem in tempore paucorum dierum secundum voluntatem suam erudiebant nos; hic autem ad id quod utile est in recipiendo sanctificationem ejus[e]."

Admonendi sunt ægri, ut considerent, quanta salus cordis sit molestia corporalis, quæ ad cognitionem sui mentem revocat, et quam plerumque salus abjicit, infirmitatis memoriam reformat; ut animus, qui extra se in elationem ducitur, cui sit conditioni subditus, ex percussa, quam sustinet, carne memoretur. Quod recte

[c] Ps. xxxiii. 20. [d] Job. x. 15. [e] Hebr. xii. 9, 10.

out of them all hath the Lord delivered them." Hence, also, saith the blessed Job, crying out in his grief: "If I be righteous, I will not lift up mine head; being filled with affliction and misery." The sick must be told that if they believe the heavenly country to be theirs, they must of necessity suffer toil in this as in a strange land. Hence it is that the stones were hewn without, that in the building of the temple of the Lord they might be laid without the sound of a hammer; namely, because we are now hewn by blows abroad, that hereafter we may be laid in order within, in the temple of God without the stroke of chastisement; to the end that stripes may now cut away whatsoever superfluity there is in us, and the agreement of charity may then alone bind us in the structure. The sick are to be admonished to reflect how severe are the scourges of discipline which chastise children after the flesh, that they may be partakers of earthly inheritances. What punishment, then, of divine correction is heavy for us, through which both an inheritance that can never be lost is gained, and torments that shall endure for ever are avoided? Hence, moreover, Paul saith: "We have had fathers of our flesh that corrected us, and we gave them reverence; shall we not much rather submit ourselves unto the Father of spirits and live? And they, indeed, corrected us for the time of a few days after their own will; but he, according to that which is profitable, in the receiving of his sanctification."

The sick should be admonished to consider how great health to the heart is bodily disease, which recalleth the soul to the knowledge of itself, and reneweth the recollection of our weakness, which health for the most part casteth off; so that the spirit which is carried out of itself into pride is reminded by the blow to the flesh which it endureth to what condition it is subject. And this is rightly signified by

per Balaam (si tamen vocem Dei subsequi obediendo voluisset) in ipsa ejus itineris retardatione signatur. Balaam namque pervenire ad propositum tendit, sed ejus votum animal, cui præsidet, præpedit[f]. Prohibitione quippe immorata asina Angelum videt, quem humana mens non videt; quia plerumque caro per molestias tarda flagello suo menti Deum indicat, quem mens ipsa carni præsidens non videbat, ita ut anxietatem spiritus proficere in hoc mundo cupientis, velut iter tendentis impediat, donec ei invisibilem qui sibi obviat innotescat. Unde et bene per Petrum dicitur: "Correptionem habuit suæ vesaniæ subjugale mutum, quod in hominis voce loquens prohibuit prophetæ insipientiam[g]." Insanus quippe homo a subjugali muto corripitur, quando elata mens humilitatis bonum, quod tenere debeat, ab afflicta carne memoratur. Sed hujus correptionis donum idcirco Balaam non obtinuit, quia ad maledicendum pergens vocem, non mentem mutavit. Admonendi sunt ægri, ut considerent, quanti sit muneris molestia corporalis, quæ et admissa peccata diluit, et ea, quæ admitti poterant, compescit; quæ sumta ab exterioribus plagis concussæ menti pœnitentiæ vulnera infligit. Unde scriptum est: "Livor vulneris abstergit mala, et plagæ in secretioribus ventris[h]." Mala enim livor vulneris abstergit, quia flagellorum dolor vel cogitatas vel perpetratas nequitias diluit. Solet vero ventris appellatione mens accipi; quia sicut venter consumit escas, ita mens pertractando excoquit curas. Quia enim venter mens dicitur, ea sententia docetur, qua scriptum est: "Lucerna Domini spira-

[f] Num. xxii. 23, &c. [g] 2 Petr. ii. 16. [h] Prov. xx. 30.

Balaam (if he had only been willing to follow the voice of God by obedience) in the very hindering of his journey. For Balaam is on his way to arrive at his purpose, but the animal on which he is sitting putteth an hindrance in the way of his desire. The ass, indeed, being stayed by a prohibition, seeth the angel which the soul of the man seeth not; because, for the most part, the flesh, slow by reason of diseases, sheweth God to the soul by her chastisement, when the soul itself which sitteth upon the flesh saw Him not; so that she hindereth the eagerness of the spirit, which longeth to go forward in this world as though it were proceeding on a journey, until she make known to it the Invisible One who meeteth her. Whence also it is well said by Peter: "He had the dumb beast of burden for a rebuke to his madness, which speaking with man's voice forbade the foolishness of the prophet." For a mad man is surely reproved by a dumb beast when the soul, puffed up, is reminded by the afflicted flesh of the good of lowliness to which it ought to hold. But Balaam did not hold this gift of correction fast for this reason, because going to curse he changed his voice and not his soul. The sick are to be admonished to reflect what a great work is done by bodily disease, which both washeth out sins which have been committed, and curbeth those which might have been; which inflicteth upon the troubled soul the wounds of penitence derived from outward stripes. Whence it is written: "The blueness of a wound purgeth away evil, and stripes in the more secret parts of the belly." For the blueness of a wound purgeth away evils because the pain of scourging washeth out crimes, whether meditated or committed. But by the name of the belly the soul is wont to be understood; because as the belly consumeth meats, so the soul by revolving them digesteth cares. For that the soul is called the belly is taught us by the sentence where it is written: "The breath of a man is the lantern of the Lord,

culum hominis, quæ investigat omnia secreta ventris[1] Ac si diceret: Divini afflatus illuminatio, cum mentem hominis venerit, eam sibimetipsi illumina ostendit, quæ ante Spiritus sancti adventum cogitati nes pravas et portare poterat, et pensare nescieb Livor ergo vulneris abstergit mala, et plagæ in secret oribus ventris: quia cum exterius percutimur, ad pe catorum nostrorum memoriam taciti afflictique revoc mur, atque ante oculos nostros cuncta, quæ a nob sunt male gesta, reducimus, et per hoc, quod for patimur, magis intus quod fecimus dolemus. Unde fi ut inter aperta vulnera corporis amplius nos ablu plaga secreta ventris; quia sanat nequitias pravi oper occultum vulnus doloris.

Admonendi sunt ægri, quatenus patientiæ virtute servent, ut incessanter, quanta Redemtor noster ab hi quos creaverat, pertulit mala, considerent: quod t abjecta conviciorum probra sustinuit: quod de mar antiqui hostis captivorum animas quotidie rapiens, i sultantium alapas accepit: quod aqua salutis nos d luens, a perfidorum sputis faciem non abscondit: qu advocatione sua[k] nos ab æternis suppliciis liberan tacitus flagella toleravit: quod inter Angelorum chor perennes nobis honores tribuens, colaphos pertuli quod a peccatorum nos punctionibus salvans, spin caput supponere non recusavit: quod æterna nos du cedine inebrians in siti sua fellis amaritudinem accepi quod qui pro nobis Patrem, quamvis divinitate ess æqualis, adoravit, sub irrisione adoratus tacuit: qu vitam mortuis præparans, usque ad mortem ipse vi

[1] Prov. xx. 27. [k] 1 Joan. ii. 1.

which searcheth all the secrets of the belly." As if it said, When the light of the Divine inspiration hath come into the soul of man, it lighteth it up and sheweth it to itself, whereas before the coming of the Holy Spirit it could both carry evil thoughts and knew not how to reckon them. "The blueness of a wound, therefore, purgeth away evil, and stripes in the more secret parts of the belly:" because when we are smitten externally, we are recalled in silence and affliction to the remembrance of our sins, and we bring back before our eyes all things that we have done amiss, and through that which we suffer without, we the more grieve within for that which we have done. Whence it cometh to pass, that in the midst of the open wounds of the body, a secret stripe in the belly cleanseth us more fully, inasmuch as the hidden wound of grief healeth the iniquity of evil doing.

The sick are to be admonished, to the intent that they may preserve the virtue of patience, to reflect without ceasing how great evils our Redeemer bore from those whom He had created: that He endured so many vile insults of reproaches: that in snatching daily the souls of captives from the hand of the ancient foe, He took the blows of those that derided him: that in washing us with the water of salvation, He hid not His face from the spitting of the faithless: that in freeing us by His intercession from eternal punishments, He bore the scourges in silence: that in giving to us perpetual honours among the choirs of angels, he endured buffeting: that in saving us from the pricking of our sins, He refused not to put His head into the thorns: that when He was inebriating us with everlasting sweetness, He received in His thirst the bitterness of gall: that He who for us adored the Father, though He was equal in His Godhead, being adored in mockery held His peace: that in procuring life for the dead, He Himself, the Life, came even to death. Why,

pervenit. Cur itaque asperum creditur, ut a Deo homo toleret flagella pro malis, si tanta Deus ab hominibus pertulit mala pro bonis? Aut quis sana intelligentia de percussione sua ingratus existat, si ipse hinc sine flagello non exiit, qui hic sine peccato vixit?

CAPUT XIII.

QUOMODO ADMONENDI, QUI FLAGELLA METUUNT, ET QUI CONTEMNUNT.

14. ALITER admonendi sunt, qui flagella metuunt, et propterea innocenter vivunt; atque aliter admonendi sunt, qui sic in iniquitate duruerunt, ut neque per flagella corrigantur. Dicendum namque est flagella timentibus, ut et bona temporalia nequaquam pro magno desiderent, quæ adesse etiam pravis vident; et mala præsentia nequaquam velut intolerabilia fugiant, quibus hic plerumque etiam bonos affici non ignorant. Admonendi sunt, ut si malis veraciter carere desiderant, æterna supplicia perhorrescant, neque in hoc suppliciorum timore remaneant, sed ad amoris gratiam nutrimento caritatis excrescant. Scriptum quippe est: "Perfecta caritas foras mittit timorem[1]." Et rursum scriptum est: "Non accepistis spiritum servitutis iterum in timore, sed spiritum adoptionis filiorum, in quo clamamus, Abba, pater[m]." Unde idem doctor iterum dicit: "Ubi spiritus Domini, ibi libertas[n]." Si ergo adhuc a prava actione formidata pœna prohibet, profecto formidantis animum nulla spiritus libertas tenet. Nam si pœnam non metueret, culpam procul dubio

[1] 1 Joan. iv. 18. [m] Rom. viii. 15. [n] 2 Cor. iii. 17.

then, is it thought hard that a man should bear stripes from God for his evil doing, if God bore such great evils from men for his well-doing? Or what man of sound understanding will be displeased at being beaten himself, if He departed not hence without the scourge who lived here without sin?

CHAPTER XIII.

AFTER WHAT MANNER THEY ARE TO BE ADMONISHED WHO FEAR CHASTISEMENT AND WHO DESPISE IT.

14. DIFFERENT admonitions are to be given to those who fear chastisement, and on that account live innocently; and to those who are so hardened in wickedness as not to be corrected even by chastisements. For to those who fear chastisement it is to be said, that they should in nowise desire temporal goods as a great matter, since they see them to be in possession even of the bad; and should by no means flee from present evils as intolerable, seeing they be not ignorant that even the good are for the most part afflicted with them here. They are to be admonished, that if they desire to be truly free from evils, they should dread eternal punishments, and not remain in that fear of punishment, but grow up by the nursing of charity unto the grace of love. For it is written: "Perfect charity casteth out fear." And again it is written: "Ye have not received the spirit of bondage again in fear: but the Spirit of the adoption of sons, wherein we cry, Abba, Father." Whence the same Teacher saith again, "Where the Spirit of the Lord is, there is liberty." If, then, it be the dread of punishment which as yet restraineth a man from ill-doing, certainly no liberty of the Spirit possesseth the soul of him who is in dread. For did he not fear punishment, he would without doubt commit the crime. The soul,

perpetraret. Ignorat itaque mens gratiam libertatis, quam ligat servitus timoris. ' Bona enim pro semetipsis amanda sunt, et non pœnis compellentibus exequenda. Nam qui propterea bona facit, quia tormentorum mala metuit, vult non esse, quod metuat, ut audenter illicita committat. Unde luce clarius constat, quod coram Deo innocentia amittitur, ante cujus oculos desiderio peccatur.

At contra hi, quos ab iniquitatibus nec flagella compescunt, tanto acriori invectione feriendi sunt, quanto majori insensibilitate duruerunt. Plerumque enim sine dedignatione dedignandi sunt, sine desperatione desperandi; ita dumtaxat, ut et ostensa desperatio formidinem incutiat, et subjuncta admonitio ad spem reducat. Districte itaque contra illos divinæ sententiæ proferendæ sunt, ut ad cognitionem sui considerata æterna animadversione revocentur. Audiant enim in se impletum esse, quod scriptum est: "Si contuderis stultum in pila, quasi ptisanas feriente desuper pilo, non auferetur ab eo stultitia ejus[o]." Contra hos prophetа Domino conqueritur, dicens: "Attrivisti eos, et renuerunt accipere disciplinam[p]." Hinc est, quod Dominus dicit: "Interfeci et perdidi populum istum, et tamen a viis suis non sunt reversi[q]." Hinc rursum ait: "Populus non est reversus ad percutientem se[r]." Hinc voce flagellantium propheta conqueritur, dicens: "Curavimus Babylonem, et non est sanata[s]." Babylon quippe curatur, nec tamen ad sanitatem reducitur, quando mens in prava actione confusa verba correptionis

[o] Prov. xxvii. 22. [p] Jer. v. 3. [q] Jer. xv. 7.
[r] Isai. ix. 13. [s] Jer. li. 9.

therefore, which is bound by a service of fear is ignorant of the grace of liberty. For good is to be loved for itself, and not to be pursued through the constraint of penalties. For he who doeth good because he feareth the evil of torment, would that that were not which he feareth, that he might with boldness commit unlawful deeds: whence it appeareth clearer than light that in the sight of God, before whose eyes a man sinneth by desire, his innocence is lost.

But on the other hand, those who are not restrained from their iniquities even by chastisement, must be stricken with so much sharper reproof as they are hardened with greater insensibility. For in general they are to be disdained without disdain, and despaired of without despair, only so that the despair which is exhibited may strike them with dread, and the admonition which is added may restore them to hope. And so the Divine sentences against them are to be sternly brought forward, that they may be recalled to themselves by the consideration of eternal vengeance. Let them hear that that which is written is fulfilled in them: "Though thou bray a fool in a mortar, as it were with a pestle that is pounding barley, his foolishness will not be taken away from him." Against these the Prophet complaineth to the Lord, saying: "Thou hast bruised them, and they refused to receive correction." Hence it is that the Lord saith, "I have slain and destroyed this people, and yet have they not returned from their ways." Hence he saith again: "The people hath not returned unto Him that smiteth them." Hence the Prophet complaineth by the voice of the scourgers, saying: "We have taken care for Babylon, and she is not healed." For Babylon is taken care for, and yet is not restored to health, when the soul, overwhelmed with evil-doing, heareth the words of reproof and feeleth the scourges

audit, flagella correptionis percipit, et tamen ad recta salutis itinera redire contemnit. Hinc captivo Israelitico populo, nec tamen ab iniquitate converso Dominus exprobrat, dicens: "Versa est mihi domus Israel in scoriam: omnes isti æs et stannum et ferrum et plumbum in medio fornacis [t]." Ac si aperte dicat: Purgare eos per ignem tribulationis volui, et argentum illos vel aurum fieri quæsivi, sed in fornace mihi in æs, stannum et ferrum et plumbum versi sunt; quia non ad virtutem, sed ad vitia etiam in tribulatione prorupcrunt. Æs quippe dum percutitur, amplius metallis ceteris sonitum reddit. Qui igitur in percussione positus erumpit ad sonitum murmurationis, in æs versus est in medio fornacis. Stannum vero cum ex arte componitur, argenti speciem mentitur. Qui ergo simulationis vitio non caret in tribulatione, stannum factus est in fornace. Ferro autem utitur, qui vitæ proximi insidiatur. Ferrum itaque in fornace est, qui nocendi malitiam non amittit in tribulatione. Plumbum quoque ceteris metallis est gravius. In fornace ergo plumbum invenitur, qui sic peccati sui pondere premitur, ut etiam in tribulatione positus a terrenis desideriis non levetur. Hinc rursum scriptum est: "Multo labore sudatum est, et non exivit de ea nimia rubigo ejus neque per ignem [u]." Ignem quippe nobis tribulationis admovet, ut in nobis rubiginem vitiorum purget; sed nec per ignem rubiginem amittimus, quando et inter flagella vitio non caremus. Hinc propheta iterum dicit: "Frustra conflavit conflator: malitiæ eorum non sunt consumptæ [x]."

[t] Ezech. xxii. 18. [u] Ezech. xxiv. 12. [x] Jer. vi. 29.

of correction, yet despiseth to return into the straight paths of salvation. Hence the Lord upbraideth the people of Israel who were in captivity, and yet were not turned from their iniquity, saying: "The house of Israel is turned for Me into dross: all they are brass, and tin, and iron, and lead in the midst of the furnace." As if He should say openly: "I would have purified them by the fire of tribulation, and I sought that they should become silver or gold; but in the furnace they were turned to Me into brass, tin, iron, and lead: because, even in tribulation, they broke out into vices and not to virtue." For brass when it is stricken returneth sound more than other metals. He, therefore, who being subjected to smiting breaketh out into the sound of murmuring, is turned to brass in the midst of the furnace. Moreover tin, when it is alloyed by art, feigneth the appearance of silver. He therefore, who is not free from the vice of hypocrisy even in tribulation, is become tin in the furnace. But he that plotteth against the life of his neighbour useth iron. He, therefore, is iron in the furnace who in tribulation loseth not his wicked intent of doing hurt. Lead also is heavier than other metals. He is therefore found to be lead in the furnace who is so pressed down by the weight of his sin, that even when he is set in tribulation he is not lifted up from earthly desires. Hence it is written again: "There hath been sweating with much labour; and the exceeding rust thereof hath not gone out from her, not even by fire." For He putteth to us the fire of tribulation, that He may cleanse away the rust of vices in us, but we cast not off our rust even by fire, when even amid scourges we are not free from sin. Hence the Prophet saith again: "The melter hath melted in vain, their wickednesses are not consumed."

Sciendum vero est, quod nonnunquam cum inter flagellorum duritiam remanent incorrecti, dulci sunt admonitione mulcendi. Quos enim cruciamenta non corrigunt, nonnunquam ab iniquis actionibus lenia blandimenta compescunt; quia et plerumque ægros, quos fortis pigmentorum potio curare non valuit, ad salutem pristinam tepens aqua revocavit; et nonnulla vulnera, quæ curari incisione nequeunt, fomentis olei sanantur. Et durus adamas incisionem ferri minime recipit, sed leni hircorum sanguine mollescit.

CAPUT XIV.

QUOMODO ADMONENDI TACITURNI ET VERBOSI.

15. ALITER admonendi sunt nimis taciti, atque aliter multiloquio vacantes. Insinuari namque nimis tacitis debet, quia dum quædam vitia incaute fugiunt, occulte deterioribus implicantur. Nam sæpe linguam quia immoderatius frenant, in corde gravius multiloquium tolerant; ut eo plus cogitationes in mente ferveant, quo illas violenta custodia indiscreti silentii angustat. Quæ plerumque tanto latius diffluunt, quanto se esse securius æstimant, quia foris a reprehensoribus non videntur. Unde nonnunquam mens in superbiam extollitur, et quos loquentes audit, quasi infirmos despicit. Cumque os corporis claudit, quantum se vitiis superbiendo aperiat, non agnoscit. Linguam etenim premit, mentem elevat: et cum suam nequitiam minime considerat, tanto apud se cunctos liberius, quanto et

But it is to be known that sometimes when they continue uncorrected amidst the hardness of scourging, they are to be soothed by gentle admonition. For those whom torments do not correct are sometimes withholden from wicked acts by soft persuasions. For so, in general, sick persons whom a strong draught of medicine hath not availed to cure, are restored to their former health by warm water; and some wounds which cannot be cured by cutting, are healed by fomentations of oil. And the hard adamant by no means admitteth of being cut with iron, but is softened by the yielding blood of goats.

CHAPTER XIV.

AFTER WHAT MANNER THE SILENT AND THE TALKATIVE ARE TO BE ADMONISHED.

15. DIFFERENT admonitions are to be addressed to those who are too silent, and to those who find leisure for much talking. For it ought to be intimated to those who are too silent that while they avoid some vices in an indiscreet manner, they are secretly entangled in worse. For oftentimes because they restrain their tongue immoderately, they endure a sorer babble in their heart; so that their thoughts are the busier in their mind, the more they are confined by the violent watch of an indiscreet silence. And, for the most part, they wander the more widely by how much the more secure they think themselves, because they are not seen by fault-finders without. Whence sometimes the soul is lifted up to pride, and despiseth those whom it heareth speaking, as weak persons. And while it closeth the mouth of the body, it knoweth not how much it openeth itself to vices by being proud. For it presseth down the tongue, it lifteth up the soul: and while it little regardeth its own wickedness, it

secretius, accusat. Admonendi sunt igitur nimis taciti, ut scire sollicite studeant, non solum quales foris ostendere, sed etiam quales se debeant intus exhibere: ut plus ex cogitationibus occultum judicium, quam ex sermonibus reprehensionem metuant proximorum. Scriptum namque est: "Fili mi, attende sapientiam meam, et prudentiæ meæ inclina aurem tuam, ut custodias cogitationes[7]." Nil quippe in nobis est corde fugacius, quod a nobis toties recedit, quoties per pravas cogitationes defluit. Hinc etenim Psalmista ait: "Cor meum dereliquit me[8]." Hinc ad semetipsum rediens, ait; "Invenit servus tuus cor suum, ut oraret te[9]." Cum ergo cogitatio per custodiam restringitur, cor quod fugere consuevit invenitur.

Plerumque autem nimis taciti cum nonnulla injusta patiuntur, eo in acriorem dolorem prodeunt, quo ea, quæ sustinent, non loquuntur. Nam si illatas molestias tranquille lingua diceret, a conscientia dolor emanaret. Vulnera enim clausa plus cruciant. Nam cum putredo, quæ interius fervet, ejicitur, ad salutem dolor aperitur. Scire igitur debent, qui plus quam expedit tacent, ne inter molesta quæ tolerant, dum linguam tenent, vim doloris exaggerent. Admonendi sunt enim, ut si proximos sicut se diligunt, minime illis taceant, unde eos juste reprehendunt. Vocis enim medicamine utrorumque saluti concurritur, dum et ab illo qui infert, actio prava compescitur, et ab hoc qui sustinet, doloris fervor vulnere aperto temperatur.

[7] Prov. v. 1, 2. [8] Ps. xxxix. 13. [9] 2 Reg. vii. 27.

accuseth all to itself the more freely as it doth it the more secretly. They are to be admonished, therefore, who are too silent that they make it their business diligently to know not only what sort of persons they ought to shew themselves outwardly, but what they should exhibit themselves to be within: to the end that they be more afraid of the secret judgment of their thoughts than of reproof from the speeches of their neighbours. For it is written: "My son, give heed to my wisdom, and incline thine ear to my prudence, that thou mayest guard thy thoughts." For there is nothing in us more given to running away than our heart, which slippeth from us so often as it wandereth through evil thoughts. Hence, indeed, saith the Psalmist: "My heart hath forsaken me." Hence, returning to himself, he saith: "Thy servant hath found his heart to pray to Thee." When therefore the thoughts are restrained by watching, the heart which hath been wont to run away is found.

Furthermore, for the most part, the over silent when they suffer some injustice break forth into grief the more bitter, in that they speak not of the things that they endure. For if the tongue calmly told the troubles that were brought on, the pain would escape from the feelings. For wounds that are closed are more tormenting. For when the corruption that is inflamed within is cast forth, the pain is discovered to the end of healing. Those, therefore, who are more silent than is well ought to know this, that they may not, amongst the troubles which they endure while they hold their tongue, increase the strength of their pain. And they are to be admonished, that if they love their neighbours as themselves they should by no means be silent to them on those matters whereof they justly reprove them. For the medicine of speech tendeth to the health of both, when on his side that doeth it, the iniquitous action is checked, and on *his* who suffereth it, the heat of the pain is assuaged

Qui enim proximorum mala respiciunt, et tamen in silentio linguam premunt, quasi conspectis vulneribus usum medicaminis subtrahunt, et eo mortis auctores fiunt, quo virus quod poterant curare noluerunt. Lingua itaque discrete frenanda est, non insolubiliter obliganda. Scriptum namque est: "Sapiens tacebit usque ad tempus [b]:" ut nimirum cum opportunum considerat, postposita censura silentii, loquendo quæ congruunt, in usum se utilitatis impendat. Et rursum scriptum est: "Tempus tacendi, et tempus loquendi [c]." Discrete quippe vicissitudinum pensanda sunt tempora, ne aut cum restringi lingua debet, per verba inutiliter defluat, aut cum loqui utiliter potest, semetipsam pigre restringat. Quod bene Psalmista considerans, dicit: "Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis [d]." Non enim poni ori suo parietem, sed ostium petit, quod videlicet aperitur et claditur. Unde et nobis caute discendum est, quatenus os discretum et congruo tempore vox aperiat, et rursum congruo taciturnitas claudat.

At contra admonendi sunt multiloquio vacantes, ut vigilanter aspiciant, a quanto rectitudinis statu depereunt, dum per multiplicia verba dilabuntur. Humana etenim mens aquæ more circumclusa ad superiora colligitur, quia illud repetit unde descendit; et relaxata deperit, quia se per infima inutiliter spargit. Quot enim supervacuis verbis a silentii sui censura dissipatur, quasi tot rivis extra se ducitur. Unde et redire interius ad sui cognitionem non sufficit; quia per

[b] Eccli. xx. 7. [c] Eccle. iii. 7. [d] Ps. cxl. 3.

by the opening of the wound. For those who see the ill deeds of their neighbours and yet keep their tongue locked in silence, withdraw, as it were, the assistance of medicine when they have seen the wounds, and are therefore the causes of death, because they would not cure the venom that they could. The tongue, therefore, is to be discreetly bridled, not bound so as never to be loosed. For it is written: "A wise man will keep silence until the time;" to the intent, of course, that when he considereth it to be seasonable, he may lay aside the severity of silence, and by speaking things that are convenient, may lay himself out upon the service of usefulness. And again, it is written: "A time to keep silence and a time to speak." For the opportunities of changes are to be discreetly weighed, lest either when the tongue ought to be bridled, it should be poured out to no purpose in words; or when it may profitably speak, it should slothfully refrain itself. The Psalmist, well considering this, saith: "Set a watch, O Lord, on my mouth, and a door round about my lips." For he did not seek a wall to be set on his mouth, but a door; which, in sooth, openeth and shutteth. Hence also we must carefully learn, that a discreet mouth may both be opened by the voice at a suitable time, and again shut at a suitable time by silence.

But, on the other hand, those who are at leisure for much talking must be admonished to note with vigilance from what a state of uprightness they descend when they let themselves run into a multitude of words. For the soul of man, like water, when it is shut in, is gathered up to higher things, because it returneth to the spot from whence it came down; and being let loose, it falleth away, because it scattereth itself without profit amongst the lowest objects. For, by so many useless words as it is dispersed out of the severity of its silence, by so many streams, as it were, is it drawn off out of itself. Hence, also, it is unable to return inwardly

multiloquium sparsa, a secreto se intimæ considerationis excludit. Totam vero se insidiantis hostis vulneribus detegit; quia nulla munitione custodiæ circumcludit. Unde scriptum est: "Sicut urbs patens et absque murorum ambitu, ita vir qui non potest in loquendo cohibere spiritum suum [e]." Quia enim murum silentii non habet, patet inimici jaculis civitas mentis; et cum se per verba extra semetipsam ejicit, apertam se adversario ostendit. Quam tanto ille sine labore superat, quanto et ipsa quæ vincitur, contra semetipsam per multiloquium pugnat.

Plerumque autem, quia per quosdam gradus desidiosa mens in lapsum casus impellitur, dum otiosa cavere verba negligimus, ad noxia pervenimus: ut prius loqui aliena libeat, postmodum detractionibus eorum vitam, de quibus loquitur, mordeat, ad extremum vero usque ad apertas lingua contumelias erumpat. Hinc seminantur stimuli, oriuntur rixæ, accenduntur faces odiorum, pax extinguitur cordium. Unde bene per Salomonem dicitur: "Qui dimittit aquam, caput est jurgiorum [f]." Aquam quippe dimittere est linguam in fluxum eloquii relaxare. Quo contra in bona etiam parte iterum dicitur: "Aqua profunda verba ex ore viri [g]." Qui ergo dimittit aquam, caput est jurgiorum; quia qui linguam non refrenat, concordiam dissipat. Unde e diverso scriptum est: "Qui imponit stulto silentium, iras mitigat [h]." Quod autem multiloquio quisque serviens rectitudinem justitiæ tenere nequaquam possit, testatur Propheta, qui ait: "Vir linguo-

[e] Prov. xxv. 28.
[f] Prov. xvii. 14.
[g] Prov. xviii. 4.
[h] Prov. xxvi. 10.

to the knowledge of itself; because, being scattered abroad by much talking, it shutteth itself out from the secret place of inward meditation. But it uncovereth itself wholly to the wounds of the enemy that lieth in wait, forasmuch as it shutteth itself up in no defence of watchfulness. Whence it is written: "As a city that is open and without the compass of walls, so is a man who cannot restrain his spirit in speaking." For seeing that it hath no wall of silence, the city of his soul lieth open to the darts of the enemy; and when it casteth itself forth without by talk, it sheweth itself open to the adversary. And he overcometh it without labour, inasmuch as the very city which is conquered fighteth against itself by much speaking.

But, for the most part, inasmuch as the indolent soul is driven on by certain steps to the sliding of the downfall thereof, while we neglect to be on our guard against idle words, we come to hurtful ones: so that first it pleaseth us to talk of other men's affairs, afterward the tongue gnaweth by backbiting at the life of those of whom it speaketh, and at last it breaketh out even into open slander. Hence are sown thorns, quarrels arise, the torches of hatred are kindled, the peace of hearts is quenched. Therefore, it is well said by Solomon: "He that letteth out water is the well-spring of bickerings." For to let out water is to loose the tongue for the flow of speech. Wherefore, on the other hand, it is said again in a good sense: "Words from the mouth of man are as deep water." He, therefore, that letteth out water is the well-spring of bickerings, because he who bridleth not his tongue destroyeth concord. Whence from a different side it is written: "He that putteth a fool to silence assuageth wrath." But that no man who is a slave to babbling can by any means keep the straight path of righteousness, the Prophet testifieth, when he saith, "A talkative man shall

sus non dirigetur super terram [l]." Hinc quoque Salomon iterum dicit: "In multiloquio non deerit peccatum [k]." Hinc Isaias ait: "Cultus justitiæ silentium [l]," videlicet indicans, quia mentis justitia desolatur, quando ab immoderata locutione non parcitur. Hinc Jacobus ait: "Si quis putat se religiosum esse, non refrenans linguam suam, sed seducens cor suum, hujus vana est religio [m]." Hinc rursum ait: "Sit omnis homo velox ad audiendum, tardus autem ad loquendum [n]." Hinc iterum, linguæ vim definiens, adjungit: "Inquietum malum, plena veneno mortifero [o]." Hinc per semetipsam nos Veritas admonet, dicens: "Omne verbum otiosum quod locuti fuerint homines, reddent de eo rationem in die judicii [p]." Otiosum quippe verbum est, quod aut ratione justæ necessitatis, aut intentione piæ utilitatis caret. Si ergo de otioso sermone ratio exigitur, pensemus quæ pœna [multiloquium maneat, in quo etiam per noxia verba peccatur.

CAPUT XV.

QUOMODO ADMONENDI PIGRI ET PRÆCIPITES.

16. ALITER admonendi sunt pigri, atque aliter præcipites. Illi namque suadendi sunt, ne agenda bona, dum differunt, amittant: isti vero admonendi sunt, ne dum bonorum tempus incaute festinando præveniunt, eorum merita immutent. Pigris itaque intimandum est, quod sæpe dum opportune agere, quæ possumus, nolumus,

[l] Ps. cxxxix. 12. [k] Prov. x. 19. [l] Isai. xxxii. 17.
[m] Jacob. i. 26. [n] Jacob. i. 19. [o] Jacob. iii. 8.
[p] Matth. xii. 36.

not be set right upon the earth." Hence Solomon saith again: "In the multitude of words sin shall not be wanting." Hence Isaias saith: "The culture of righteousness is silence;" shewing, doubtless, that the righteousness of the soul is laid waste when immoderate talking is not barred. Hence James saith: "If any man thinketh himself to be religious whiles he bridleth not his tongue, but seduceth his own heart, this man's religion is vain." Hence saith he again: "Let every man be swift to hear, but slow to speak." Hence again, pointing out the power of the tongue, he addeth: "A restless evil, full of deadly poison." Hence the Truth admonisheth us by Himself, saying: "Every idle word which men shall have spoken, they shall give account thereof in the day of judgment." Now that word is idle which is without either the reason of a just necessity, or the purpose of pious use. If therefore an account shall be required of idle talk, let us consider what a penalty awaiteth much speaking, in which there is also the offence of hurtful words.

CHAPTER XV.

AFTER WHAT MANNER THE SLOTHFUL AND THE HASTY ARE TO BE ADMONISHED.

16. DIFFERENT admonitions are to be addressed to the slothful and to the hasty. For the former are to be persuaded not to let good things that are to be done slip by while they delay; but the latter must be admonished, lest, while they forestal the season of good deeds by indiscreet haste, they change their virtue. The slothful, therefore, are to be reminded that often when we will not do in season things

paulo post, cum volumus, non valemus. Ipsa quippe mentis desidia, dum congruo fervore non accenditur, a bonorum desiderio funditus convalescente furtim torpore mactatur. Unde aperte per Salomonem dicitur: "Pigredo immittit soporem [q]." Piger enim recte sentiendo quasi vigilat, quamvis nil operando torpescat. Sed pigredo soporem immittere dicitur; quia paulisper etiam recte sentiendi vigilantia amittitur, dum a bene operandi studio cessatur. Ubi recte subjungitur: "Et anima dissoluta esuriet [r]." Nam quia se ad superiora stringendo non dirigit, neglectam se inferius per desideria expandit; et dum studiorum sublimium vigore non constringitur, cupiditatis infimæ fame sauciatur: ut quo se per disciplinam ligare dissimulat, eo se esuriens per voluptatum desideria spargat. Hinc ab eodem rursus Salomone scribitur: "In desideriis est omnis otiosus [s]." Hinc ipsa Veritate prædicante, uno quidem exeunte spiritu munda domus dicitur, sed multiplicius redeunte dum vacat occupatur [t]. Plerumque piger, dum necessaria agere negligit, quædam sibi difficilia opponit, quædam vero incaute formidat; et dum quasi invenit quod velut juste metuat, ostendit quod in otio quasi non injuste torpescat. Cui recte per Salomonem dicitur: "Propter frigus piger arare noluit: mendicabit ergo æstate, et non dabitur ei [u]." Propter frigus quippe piger non arat, dum desidiæ torpore constrictus, agere quæ debet bona dissimulat. Propter frigus piger non arat, dum parva ex adverso mala

[q] Prov. xix. 15. [r] Prov. xix. 15. [s] Prov. xxi. 26.
[t] Matth. xii. 44, 45. [u] Prov. xx. 4.

which we can, by-and-by, when we will, we have no power. For the mere inactivity of the soul, when it is not inflamed with becoming warmth, is utterly broken off from the desire of good by a sluggishness which stealthily gathereth strength. Whence it is said openly by Solomon: "Slothfulness bringeth drowsiness." For the slothful man is, as it were, awake by feeling aright; though he is sluggish by performing nothing. But slothfulness is said to bring drowsiness, because, by-and-by, even the wakefulness of feeling aright is lost when the desire of doing well ceaseth. And it is rightly added there: "And the dissolute soul shall be an hungred." For since it directeth not itself, by girding itself up, to higher things, it layeth itself open below, being thus neglected, by its desires. And when it is not braced by the vigour of lofty pursuits, it is pierced by the craving of the lowest concupiscence; so that, whereas it falsely pretendeth to bind itself by discipline, it scattereth itself abroad in its hunger, by desire of pleasures. Hence it is written again by the same Solomon: "Every idle man is in desires." Hence, in the preaching of the Truth Himself, the house is said to be clean when one spirit goeth out, but when he returneth with manifold more, being empty, it is taken possession of. Generally speaking, the slothful man, whiles he neglecteth to do the things that are necessary, setteth before him certain difficulties, and is unwisely in dread of certain things: and while he, as it were, discovereth that whereof he may as though justly be afraid, he sheweth that in his idleness he is, as it were, not unjustly sluggish. And to him is rightly said by Solomon: "The slothful would not plough by reason of the cold: therefore shall he beg in summer, and shall have nothing given him." Now the slothful plougheth not by reason of the cold, when, being bound by the sluggishness of inactivity, he falsely pretendeth to do the things which he ought. The slothful plougheth not by reason of the cold

metuit et operari maxima prætermittit. Bene autem dicitur: "Mendicabit æstate, et non dabitur ei." Qui enim nunc in bonis operibus non exsudat, cum sol judicii ferventior apparuerit, quia frustra regni aditum postulat, nil accipiens æstate mendicat. Bene huic per eumdem Salomonem rursum dicitur: "Qui observat ventum, non seminat; et qui considerat nubes, numquam metit[x]." Quid enim per ventum, nisi malignorum spirituum tentatio exprimitur? Et quid per nubes, quæ moventur a vento, nisi adversitates pravorum hominum designantur? A ventis videlicet impelluntur nubes, quia immundorum spirituum afflatu pravi excitantur homines. Qui ergo observat ventum, non seminat; et qui considerat nubes, numquam metit: quia quisquis tentationem malignorum spirituum, quisquis persecutionem pravorum hominum metuit, neque nunc grana boni operis seminat, neque tunc manipulos sanctæ retributionis secat.

At contra præcipites dum bonorum actuum præveniunt tempus, meritum pervertunt, et sæpe in malis corruunt, dum bona minime discernunt. Qui nequaquam quæ quando agant inspiciunt, sed plerumque acta, quia ita non debuerunt agere, cognoscunt. Quibus sub auditoris specie recte apud Salomonem dicitur: "Fili, sine consilio nihil facias, et post factum non pœnitebis[y]." Et rursum: "Palpebræ tuæ præcedant gressus tuos[z]." Palpebræ quippe gressus præcedunt, cum operationem nostram consilia recta præveniunt. Qui enim negligit considerando prævidere quod facit, gressus tendit, oculos claudit, pergendo iter

[x] Eccle. xi. 4. [y] Eccle. xxxii. 24. [z] Prov. iv. 25.

when he feareth small evils that are against him, and leaveth undone things of the greatest importance. But it is well said, "he shall beg in summer, and shall have nothing given him." For he who doth not now toil in good works, when the burning sun of judgment shall appear, inasmuch as he in vain seeketh an entrance into the kingdom, beggeth in summer, and receiveth nothing. To him it is well said again by the same Solomon: "He that observeth the wind doth not sow, and he that considereth the clouds never reapeth." For what is set forth by the wind but the temptation of malicious spirits? and what are intended by the clouds that are borne by the wind but the opposition of wicked men? The clouds, doubtless, are driven by the winds, because wicked men are stirred up by the influence of unclean spirits. "He," therefore, "that observeth the wind doth not sow, and he that considereth the clouds never reapeth;" because, whosoever feareth the temptation of malicious spirits, or the persecution of wicked men, neither soweth now the corn of good works, nor cutteth then the sheaves of holy recompense.

But the hasty, on the contrary, when they forestal the season of good deeds destroy their value, and often fall into evil, while they make no distinction in good. For they never look what things they are doing when they do them, but generally, when they are done, they see that they ought not to have done so. And rightly is it said to them in Solomon, under the guise of a learner: "My son, do nothing without counsel, and after it is done thou shalt not repent." And again: "Let thine eyelids go before thy steps." Now the eyelids go before the steps when right counsels precede our actions. For he who neglecteth to foresee, by consideration, what he is doing, planteth his steps, but shutteth his eyes; he accomplisheth his journey by going on,

conficit, sed prævidendo sibimetipsi non antecedi
que idcirco citius corruit, quia quo pedem operis p
debeat, per palpebram consilii non attendit.

CAPUT XVI.

QUOMODO ADMONENDI MANSUETI ET IRACUNDI.

17. Aliter admonendi sunt mansueti, atque iracundi. Nonnunquam enim mansueti, cum pra vicinum et quasi juxta positum torporem desidi tiuntur. Et plerumque nimia resolutione leni ultra quam necesse est, vigorem districtionis emoll At contra iracundi cum regiminum loca percipiunt impellente ira in mentis vesaniam devolvuntu etiam subditorum vitam dissipata quietis tranquil confundunt. Quos cum furor agit in præceps, ign quidquid irati faciunt, ignorant quidquid a seme patiuntur irati. Nonnunquam vero, quod est gra iræ suæ stimulum justitiæ zelum putant. Et vitium virtus creditur, sine metu culpa cumul Sæpe ergo mansueti dissolutionis torpescunt ta sæpe iracundi rectitudinis falluntur zelo. Illorun que virtuti vitium latenter adjungitur; his autem vitium quasi virtus fervens videtur. Admonendi igitur illi, ut fugiant quod juxta ipsos est; isti in ipsis est attendant: illi quod non habent di nant; isti, quod habent. Amplectantur mansueti licitudinem, damnent iracundi perturbationem.

but he doth not go in front of himself by foresight, and he therefore falleth the sooner; in that he giveth not heed by the eyelid of counsel where he ought to set the foot of action.

CHAPTER XVI.

AFTER WHAT MANNER THE MEEK AND THE ANGRY ARE TO BE ADMONISHED.

17. DIFFERENT admonitions are to be addressed to the meek and to the angry. For the meek, when they are in authority, sometimes suffer from the inactivity of sloth, which is a neighbouring disposition, and placed, as it were, hard by. And, for the most part, through too great laxity of gentleness, they soften the force of strictness more than they need. But the angry, on the other hand, when they receive places of government, having put to flight the tranquillity of quietness, overwhelm also the life of those set under them, in that they are hurried by the impulse of anger into a frenzy of soul. And when fury driveth them headlong, they are ignorant of whatever they do in their wrath, they are ignorant of whatsoever they suffer from themselves therein. And sometimes, which is more serious, they esteem the goading of their anger to be jealousy for righteousness. And when a fault is thought a virtue, guilt is heaped up without fear. The meek, therefore, oftentimes grow slothful with the indifference of laxity: the angry are oftentimes deceived with a jealousy for uprightness. And so to the virtue of the one a fault is unawares adjoined, but to the other their fault appeareth a sort of fervent virtue. The one, therefore, are to be admonished to flee that which is close by them, the others to take heed of that which is in them. Let the one discern that which they have not: the others that which they have. Let the meek embrace diligence; let the angry

monendi sunt mansueti, ut habere etiam æmulationem justitiæ studeant: admonendi sunt iracundi, ut æmulationi, quam se habere existimant, mansuetudinem subjungant. Idcirco namque Spiritus sanctus in columba nobis est et in igne monstratus, quia videlicet omnes, quos implet, et columbæ simplicitate mansuetos, et igne zeli ardentes exhibet.

Nequaquam ergo sancto Spiritu plenus est, qui aut in tranquillitate mansuetudinis fervorem æmulationis deserit, aut rursum in æmulationis ardore virtutem mansuetudinis amittit. Quod fortasse melius ostendimus, si in medium Pauli magisterium proferamus, qui duobus discipulis et non diversa caritate præditis, diversa tamen adjutoria prædicationis impendit. Timotheum namque admonens ait: "Argue, obsecra, increpa in omni patientia et doctrina [a]." Titum quoque admonet dicens: "Hæc loquere, et exhortare, et argue cum omni imperio [b]." Quid est quod doctrinam suam tanta arte dispensat, ut in exhibenda hac, alteri imperium, atque alteri patientiam proponat, nisi quod mansuetioris spiritus Titum, et paulo ferventioris vidit esse Timotheum? Illum per æmulationis studium inflammat, hunc per lenitatem patientiæ temperat. Illi quod deest jungit, huic quod superest subtrahit. Illum stimulo impellere nititur, hunc freno moderatur. Magnus quippe susceptæ Ecclesiæ colonus alios palmites, ut crescere debeant, rigat: alios, cum plus justo crescere conspicit, resecat: ne aut non crescendo non ferant fructus, aut immoderate crescendo, quos protulerint, amittant. Sed longe alia est ira quæ sub

[a] 2 Tim. iv. 2. [b] Tit. ii. 15.

condemn passion. The meek ought to be admonished that they should seek to acquire also a zeal for justice. The angry must be admonished to add meekness to the zeal which they think they have. For therefore hath the Holy Spirit been manifested to us in the form of a dove, and in the form of fire; namely, because He maketh all whom he filleth both meek with the simplicity of the dove, and burning with the fire of jealousy.

He, therefore, is in no wise full of the Holy Spirit who, either in the calm of meekness, forsaketh the fervour of zeal, or again in the heat of his zeal loseth the virtue of meekness. And we shall, perhaps, exhibit this truth the better if we bring forward the teaching of Paul, who on two disciples, and those not endowed with different charity, yet bestoweth different aids to preaching. For admonishing Timothy, he saith; "Reprove, entreat, rebuke, with all long-suffering and doctrine." Titus also he admonisheth, saying: "These things speak, and exhort, and reprove with all authority." Why is it that he dispenseth his instruction with such skill as in applying it to put forward to the one authority, and to the other long-suffering, but that he saw that Titus was of a gentler spirit, Timothy of one somewhat more ardent? The former he fireth with the earnestness of zeal, the latter he assuageth by the gentleness of long-suffering. To the former he addeth that is wanting, from the latter he taketh away that is over much. The former he endeavoureth to urge on with the spur, the latter he checketh with the rein. For the great Husbandman to whom the Church is committed watereth some branches to make them grow, and cutteth others short when He seeth them to grow above measure; to the end they may neither for want of growing fail to bear fruit, nor by growing immoderately lose the fruit they have put forth. But the anger which creepeth in under the guise

æmulationis specie subrepit, alia quæ turbatum cor et sine justitiæ prætextu confundit. Illa enim in hoc quod debet, inordinate extenditur; hæc autem semper in his quæ non debet, inflammatur. Sciendum quippe est, quia in hoc ab impatientibus iracundi differunt, quod illi ab aliis illata non tolerant, isti autem etiam quæ tolerentur important. Nam iracundi sæpe etiam se declinantes insequuntur, rixæ occasionem commovent, labore contentionis gaudent; quos tamen melius corrigimus, si in ipsa iræ suæ commotione declinamus. Perturbati quippe quid audiant ignorant, sed ad se reducti tanto liberius exhortationis verba recipiunt, quanto se tranquillius toleratos erubescunt. Menti autem furore ebriæ, omne rectum quod dicitur, perversum videtur. Unde et Nabal ebrio culpam suam Abigail laudabiliter tacuit, quam digesto vino laudabiliter dixit[c]. Idcirco enim malum, quod fecerat, cognoscere potuit, quia hoc ebrius non audivit.

Cum vero ita iracundi alios impetunt, ut declinari omnino non possint, non aperta exprobratione, sed sub quadam sunt cautela reverentiæ parcendo feriendi. Quod melius ostendimus, si Abner factum ad medium deducamus. Hunc quippe cum Asaël vi incautæ præcipitationis impeteret, scriptum est: "Locutus est Abner ad Asaël, dicens: Recede, noli me persequi, ne compellar confodere te in terram. Qui audire contemsit, et noluit declinare. Percussit ergo eum Abner aversa hasta in inguine, et transfodit eum, et mortuus est[d]." Cujus enim Asaël typum tenuit, nisi eorum,

[c] 1 Reg. xxv. 37. [d] 2 Reg. ii. 22, 23.

of zeal is far other than that which overwhelmeth the stormy spirit even without pretext of justice. For the former reacheth to an inordinate extent in that by which it ought to be aroused; but the latter is always kindled at things by which it ought not. For it is to be known that the passionate differ from the impatient in this, that the former do not bear the things which are brought on them by others, but the latter even bring the things that are to be borne on themselves. For the angry often pursue those who even avoid them, they stir up occasion of quarrel, they delight in the labours of strife; and yet we shall correct them more easily if we avoid them during the disturbance of their anger. For when they are excited they know not what is said to them, but when they are come to themselves, they receive the words of exhortation the more gladly in proportion as they are ashamed of having been calmly borne with. But to the soul intoxicated with fury every right thing which is said appeareth wrong: whence also Abigail in praiseworthy sort held her peace to Nabal concerning his fault when he was drunken, which in like manner she told him when he had awoke from his wine. For he could therefore see the evil that he had done, because he had not heard of it when he was drunken.

But when persons in anger attack others, so that they cannot by any means be avoided, they are not to be smitten with open rebuke, but sparingly, with a certain cautiousness of regard. And we can shew this more easily, if we bring forward the conduct of Abner. For when Asael attacked him under the force of an unguarded rashness, it is written: "Abner spake unto Asael, saying, Go back, follow me not; lest I be driven to smite thee to the ground. But he scorned to listen, and would not avoid him. Therefore Abner smote him in the groin with the hinder end of his spear, and thrust him through, and he died." Now of whom was Asael a type,

quos vehementer arripiens furor in præceps ducit? Qui in eodem furoris impetu tanto caute declinandi sunt, quanto et insane rapiuntur. Unde et Abner, qui nostro sermone patris lucerna dicitur, fugit; quia doctorum lingua, quæ supernum Dei lumen indicat, cum per abrupta furoris mentem cujuspiam ferri conspicit, cumque contra irascentem dissimulat verborum jacula reddere, quasi persequentem non vult ferire. Sed cum iracundi nulla consideratione se mitigant, et quasi Asaël persequi et insanire non cessant; necesse est, ut hi, qui furentes conantur reprimere, nequaquam se in furore erigant, sed quidquid est tranquillitatis ostendant; quædam vero subtiliter proferant, in quibus ex obliquo furentis animum pungant. Unde et Abner cum contra persequentem substitit, non eum recta, sed aversa hasta transforavit. Ex mucrone quippe percutere est impetu apertæ increpationis obviare. Aversa vero hasta persequentem ferire est furentem tranquille ex quibusdam tangere et quasi parcendo superare. Asaël autem protinus occumbit, quia commotæ mentes, dum et parci sibi sentiunt, et tamen responsorum ratione in intimis sub tranquillitate tanguntur, ab eo quod se erexerant statim cadunt. Qui ergo a fervoris sui impetu sub lenitatis percussione resiliunt, quasi sine ferro moriuntur.

but of those who, being violently seized with rage, are carried headlong? And in this same current of rage they are to be avoided as cautiously as they are hurried madly. Whence also Abner, who is called in our speech, The lantern of the father, flieth; because the tongue of teachers, which sheweth the heavenly light of God, when it seeth the soul of any one to be borne along the rough places of frenzy, and when it seemeth not to return the darts of words against one that is angered, is as it were unwilling to strike him that is pursuing. But when those who are angry will, upon no consideration, be pacified, and, like Asael, cease not to pursue and to rage, needs must that those who are endeavouring to restrain them in their fury should in no wise lift themselves up in fury, but should shew all calmness; and yet skilfully bring out something by which they may by a side thrust prick the heart of him who is in a fury. Whence also Abner, when he stood still to meet his pursuer, thrust him through not with the point, but with the hinder end of his spear. For to strike with the head is to oppose with an onset of open rebuke. But to strike a pursuer with the hinder end of the spear is calmly to touch him who is in a fury by something, and, as it were, by sparing to get the better of him. But Asael fell down straightway, because excited souls, when they both feel that they are spared, and yet, by the tenor of the response, are quietly touched in their inmost recesses, at once fall back from that to which they had aroused themselves. Those therefore that rebound from the onset of their heat under the stroke of gentleness, are as it were slain without steel.

CAPUT XVII.

QUOMODO ADMONENDI HUMILES ET ELATI.

18. ALITER admonendi sunt humiles, atque aliter elati. Illis insinuandum est, quam sit vera excellentia, quam sperando tenent; istis vero intimandum est, quam sit nulla temporalis gloria, quam et amplectentes non tenent. Audiant humiles quam sint æterna quæ appetunt, quam transitoria quæ contemnunt: audiant elati quam sint transitoria quæ ambiunt, quam æterna quæ perdunt. Audiant humiles ex magistra voce Veritatis: "Omnis qui se humiliat, exaltabitur[d];" audiant elati: "Omnis qui se exaltat, humiliabitur[f]." Audiant humiles: "Gloriam præcedit humilitas[g];" audiant elati: "Ante ruinam exaltatur spiritus[h]." Audiant humiles: "Ad quem respiciam, nisi ad humilem et quietum, et trementem sermones meos[i]?" audiant elati: "Quid superbit terra et cinis[k]?" Audiant humiles: "Deus humilia respicit;" audiant elati: "Et alta a longe cognoscit[l]." Audiant humiles, "quia filius hominis non venit ministrari, sed ministrare[m];" audiant elati, quia "initium omnis peccati superbia est[n]." Audiant humiles, "quia Redemtor noster humiliavit semetipsum, factus obediens usque ad mortem[o];" audiant elati, quod de eorum capite scriptum est: "Ipse est rex super universos filios superbiæ[p]." Occasio igitur perditionis nostræ facta

[d] Luc. xviii. 14. [f] Luc. xviii. 14. [g] Prov. xv. 33.
[h] Prov. xvi. 18. [i] Isai. lxvi. 2. [k] Eccli. x. 9.
[l] Ps. cxxxvii. 6. [m] Matth. xx. 28. [n] Eccli. x. 15.
[o] Phil. ii. 8. [p] Job. xli. 25.

CHAPTER XVII.

AFTER WHAT MANNER THE LOWLY AND THE HAUGHTY ARE TO BE ADMONISHED.

18. DIFFERENT admonitions are to be addressed to the lowly and to the haughty. The former are to be given to understand how real is that excellence which by hope they possess; but it is to be impressed on the latter how the temporal glory which, though they embrace, they cannot hold, is a mere nothing. Let the lowly be told how eternal are the things they long for, how fleeting those that they despise; let the haughty be told how fleeting are the things they court, how eternal those they are losing. Let the lowly hear from the teaching voice of the Truth, "Every one that humbleth himself shall be exalted;" let the haughty hear, "Every one that exalteth himself shall be humbled." Let the lowly be told, "Humility goeth before honour;" the haughty, "Before destruction the spirit is exalted." Let the lowly hear, "To whom shall I look but to him that is lowly, and quiet, and trembleth at My sayings?" the haughty, "Why is earth and ashes proud?" Let the lowly be told, "God looketh on things lowly;" let the haughty hear, "And He beholdeth things lofty from afar." Let the lowly be told that "the Son of Man came not to be ministered unto, but to minister;" the haughty that "pride is the beginning of all sin." Let the lowly be told that our Redeemer "humbled Himself, being made obedient even unto death;" the haughty, that it is written of their head, "He is a king over all the children of pride." The pride of the devil therefore hath

est superbia diaboli, et argumentum redemtionis nostræ inventa est humilitas Dei. Hostis enim noster inter omnia conditus, voluit videri supra omnia elatus: Redemtor autem noster magnus manens super omnia, fieri inter omnia dignatus est parvus.

Dicatur ergo humilibus, quia dum se dejiciunt, ad Dei similitudinem ascendunt: dicatur elatis, quia dum se erigunt, in apostatæ Angeli imitationem cadunt. Quid itaque elatione dejectius, quæ dum supra se tenditur, ab altitudine veræ celsitudinis elongatur? Et quid humilitate sublimius, quæ dum se in ima deprimit, auctori suo manenti super summa conjungit? Est tamen aliud, quod in eis debeat caute pensari; quia sæpe quidam humilitatis decipiuntur specie, quidam vero elationis suæ ignoratione falluntur. Nam plerumque nonnullis, qui sibi humiles videntur, is qui hominibus deferri non debet, conjunctus est timor; plerumque vero elatos comitari solet liberæ vocis assertio. Et cum quædam increpanda sunt vitia, illi reticent ex timore, et tamen tacere se æstimant ex humilitate: isti loquuntur per impatientiam elationis, et tamen se credunt loqui per libertatem rectitudinis. Illos ut perversa non increpent, sub specie humilitatis premit culpa formidinis; istos ad increpanda quæ non debent, aut magis increpanda quam debent, sub imagine libertatis effrenatio impellit tumoris. Unde et elati admonendi sunt, ne plus quam decet sint liberi; et humiles admonendi, ne plus quam expedit sint subjecti: ne aut illi defensionem justitiæ vertant in exercitationem superbiæ; aut isti, cum student plus quam

been made the occasion of our perdition, and the lowliness of God hath been found to be the proof of our redemption. For our enemy, having been created along with all things else, would fain seem to be exalted above all; but our Redeemer, remaining great above all things, condescended to become small amongst them all.

Let it be said, therefore, to the lowly, that, while they abase themselves, they rise to the similitude of God; to the haughty, that, while they lift themselves up, they fall into the copying of the apostate angel. And so what is baser than pride, which, while it stretcheth itself above itself, is put far from the height of true exaltation? And what is loftier than humility, which, while it abaseth itself to the lowest, is joined to its Creator, who abideth above the highest? Yet there is another thing which ought to be carefully considered in their case, namely, that some are oftentimes deceived by the appearance of lowliness, while others are deluded by ignorance of their own haughtiness. For, in general, there is joined to some who think themselves lowly that fear which ought not to be paid to man; whereas usually the putting forth of free speech is wont to accompany the haughty. And when certain sins are to be chidden, the former hold their peace for fear, and yet think that they are silent from humility; the latter speak through the impatience of haughtiness, and yet believe that they are speaking through the freedom of uprightness. The fault of timidity under the guise of lowliness keepeth down the former from rebuking that is froward; an unbridled self-satisfaction under the similitude of freedom driveth the latter to rebuke things which they ought not, or more than they ought. Whence also the haughty are to be admonished not to be more free than is becoming, the lowly not to be more submissive than is right; lest either the one should turn the defence of righteousness into the indulgence of pride, or the other, while they en-

necesse est hominibus subjici, compellantur eorum etiam vitia venerari.

Considerandum vero est, quod plerumque elatos utilius corripimus, si eorum correptionibus quædam laudum fomenta misceamus. Inferenda namque illis sunt aut alia bona, quæ in ipsis sunt, aut dicendum certe, quæ poterant esse, si non sunt; et tunc demum resecanda sunt mala quæ nobis displicent, cum prius ad audiendum eorum placabilem mentem fecerint præmissa bona quæ placent. Nam et equos indomitos blanda prius manu tangimus, ut eos nobis plenius postmodum etiam per flagella subigamus. Et amaro pigmentorum poculo mellis dulcedo adjungitur, ne ea quæ saluti profutura est, in ipso gustu aspera amaritudo sentiatur: dum vero gustus per dulcedinem fallitur, humor mortiferus per amaritudinem vacuatur. Ipsa ergo in elatis invectionis exordia permixta sunt laude temperanda, ut dum admittunt favores quos diligunt, etiam correptiones recipiant quas oderunt.

Plerumque autem persuadere elatis utilia melius possumus, si profectum eorum nobis potius quam illis profuturum dicamus, si eorum meliorationem nobis magis quam sibi impendi postulemus. Facile enim ad bonum elatio flectitur, si et aliis ejus inflexio prodesse credatur. Unde Moyses, qui regente se Deo deserti iter aërea columna duce pergebat, cum Hobab cognatum suum a gentilitatis conversatione vellet educere et omnipotentis Dei dominio subjugare, ait: "Proficiscimur ad locum, quem Dominus daturus est nobis:

deavour to submit themselves to men more than they need, should be driven even to respect their sins.

But it is to be observed that in general we reprove the proud with more effect, if with the reproof we mingle some encouragement of praise. For to them either other good qualities which they have are to be brought in, or at all events we must say what they might be, if they are not: and then at last the bad points which displease us are to be laid bare, when the previous mention of the good points which please us, hath first made their mind agreeable to listen. For in the case of unbroken horses likewise, we first touch them with a gentle hand, to the end that we may afterwards bring them more completely under us even by the lash. And the sweetness of honey is added to the bitter cup of medicine, that the harsh bitterness which is to do the health good may not be perceived in the act of tasting; but while the taste is deceived by the sweetness, the deadly humour is expelled by the bitterness. Therefore, in the case of the haughty the very beginnings of rebuke are to be tempered with a mixture of praise, to the end that while they entertain the favourable expressions which they love, they may receive also the reproofs which they abhor.

But, for the most part, we can more easily persuade the haughty to their profit, if we speak rather of the advantage that their progress will be to us than to them, if we beg for their amendment to be bestowed on us more than on themselves. For haughtiness is easily turned to good, if the turning thereof be also believed to be profitable to others. Hence Moses, who, being ordered by God, pursued the journey through the wilderness under the guidance of the cloudy pillar, wishing to draw Hobab his kinsman out of the life of the Gentiles, and to bring him under the dominion of the Almighty God, saith: "We are going to the place which the Lord is about to give to us; come with us, that we may do

veni nobiscum, ut bene faciamus tibi; quia Dominus bona promisit Israeli." Cui cum respondisset ille: "Non vadam tecum, sed revertar in terram meam, in qua natus sum;" illico adjunxit: "Noli nos relinquere; tu enim nosti, in quibus locis per desertum castra ponere debeamus, et eris ductor noster[q]." Neque enim Moysi mentem ignorantia itineris angustabat, quem et ad prophetiæ scientiam cognitio divinitatis expanderat, quem columna exterius præibat, quem de cunctis interius per conversationem cum Deo sedulam locutio familiaris instruebat. Sed videlicet vir providus elato auditori colloquens, solatium petivit ut daret; ducem requirebat in via, ut dux ei fieri potuisset ad vitam. Egit itaque, ut superbus auditor vocì ad meliora suadenti eo magis fieret devotus, quo putaretur necessarius; et unde se exhortatorem suum præcedere crederet, inde se sub verbis exhortantis inclinaret.

CAPUT XVIII.

QUOMODO ADMONENDI PERTINACES ET INCONSTANTES.

19. ALITER admonendi sunt pertinaces, atque aliter inconstantes. Illis dicendum est, quod plus de se, quam sunt, sentiunt, et idcirco alienis consiliis non acquiescunt; istis vero intimandum est, quod valde se despicientes negligunt, et ideo levitate cogitationum a suo judicio per temporum momenta flectuntur. Illis dicendum est, quia nisi meliores se ceteris æstimarent,

[q] Num. x. 29—31.

thee good: for the Lord hath promised good things to Israel." And when he answered him, "I will not go with thee, but I will return into my land wherein I was born," straightway he added, "Leave us not; for thou knowest in what places in the wilderness we ought to pitch our camp, and thou wilt be our leader." For neither was the soul of Moses straitened through ignorance of the way, seeing the knowledge of the Deity had even opened his mind to the understanding of prophecy, and that the pillar went before him outwardly, and familiar speech, through constant conversation with God, instructed him inwardly concerning all things. But being in truth a prudent man talking with a haughty listener, he asked for comfort, that he might give it; he sought him to be his guide on the way, that he might be enabled to become his guide to life. He so acted therefore that his proud hearer might come to be so much the more devoted to the voice which persuaded him to better things, as he was counted necessary; and, in that he believed himself to go before his adviser, he might bend himself to the words of his advice.

CHAPTER XVIII.

AFTER WHAT MANNER THE OBSTINATE AND THE FICKLE ARE TO BE ADMONISHED.

19. DIFFERENT admonitions are to be addressed to the obstinate and to the fickle. The former are to be told that they think themselves to be more than they are, and therefore they do not agree to other men's advice; but the latter are to be given to understand that they are careless in so greatly undervaluing themselves, and so, through the unsettledness of their minds, they are turned aside from their judgment every moment. The former are to be told that unless they counted themselves better than others, they would

nequaquam cunctorum consilia suæ deliberationi postponerent; istis dicendum est, quia si hoc, quod sunt, utcumque attenderent, nequaquam eos per tot varietatis latera mutabilitatis aura versaret. Illis per Paulum dicitur: "Nolite prudentes esse apud vosmetipsos[r];" at contra isti audiunt: "Non circumferamur omni vento doctrinæ[s]." De illis per Salomonem dicitur: "Comedent fructus viæ suæ, suisque consiliis saturabuntur[t]," de istis autem ab eo rursus scribitur: "Cor stultorum dissimile erit[u]." Cor quippe sapientum sibimetipsi semper est simile; quia dum rectis persuasionibus acquiescit, constanter se in bono opere dirigit. Cor vero stultorum dissimile est; quia dum mutabilitate se varium exhibet, numquam id quod fuerat manet. Et quia quædam vitia sicut ex semetipsis gignunt alia, ita ex aliis oriuntur, sciendum summopere est, quod tunc ea corripiendo melius tergimus, cum ab ipso amaritudinis suæ fonte siccamus. Pertinacia quippe ex superbia, inconstantia vero ex levitate generatur.

Admonendi igitur sunt pertinaces, ut elationem suæ cogitationis agnoscant et semetipsos vincere studeant; ne dum rectis aliorum suasionibus foris superari despiciunt, intus a superbia captivi teneantur. Admonendi sunt, ut solerter aspiciant, quia filius hominis, cui una semper cum Patre voluntas est, ut exemplum nobis frangendæ nostræ voluntatis præbeat, dicit: "Non quæro voluntatem meam, sed voluntatem ejus, qui misit me, Patris[x]." Qui ut hujus adhuc virtutis

[r] Rom. xii. 16. [s] Ephes. iv. 14. [t] Prov. i. 31.
[u] Prov. xv. 7. [x] Joan. v. 30.

in no wise hold the advice of all inferior to their own deliberations; the latter ought to be told that if they in any sort considered what they are, they would not be whirled by the gale of changeableness through so many varying quarters. To the former it is said by the mouth of Paul: "Be not wise in your own conceits." But, on the other hand, the latter are told this: "Let us not be carried about with every wind of doctrine." Concerning the former it is spoken by the mouth of Solomon; "They shall eat the fruit of their own way, and be filled with their own devices:" but concerning the latter it is written by him again; "The heart of fools will be unlike." For the heart of the wise is always like unto itself, because, whiles it assenteth to right counsels, it guideth itself constantly in good works. But the heart of fools is unlike; for since it sheweth itself to vary through changeableness, it never continueth to be that which it was. And because, in like manner as certain vices beget others out of themselves, so they arise from certain others; it is above all things to be understood that we can cleanse them better by our reproof, when we dry them up from the very fountain of their bitterness. Now obstinacy is engendered by pride, fickleness by lightness.

The obstinate, therefore, ought to be admonished to acknowledge the haughtiness of their own thoughts, and to strive to overcome themselves; lest, while they scorn to be prevailed upon without by the good advice of others, they be holden captives within by pride. They should be admonished to observe carefully how the Son of Man, who hath always the same will with the Father, to set us an example of breaking down our own will, saith: "I seek not Mine own will, but His, even the Father's, which sent Me." And to com-

gratiam commendaret, servaturum se hoc in extremo judicio præmisit, dicens: "Ego a me ipso non possum facere quidquam, sed sicut audio, judico[7]." Qua itaque conscientia dedignatur homo alienæ voluntati acquiescere, quando Dei et hominis filius, cum virtutis suæ gloriam venit ostendere, testatur se non a semetipso judicare?

At contra admonendi sunt inconstantes, ut mentem gravitate roborent. Tuno enim genimina in se mutabilitatis arefaciunt, cum a corde prius radicem levitatis abscidunt; quia et tunc fabrica robusta construitur, cum prius locus solidus, in quo fundamentum poni debeat, providetur. Nisi ergo ante mentis levitas caveatur, cogitationum inconstantia minime vincitur. A quibus se alienum Paulus fuisse perhibuit, cum dicit: "Numquid levitate usus sum? aut quæ cogito, secundum carnem cogito, ut sit apud me Est et Non[8]?" Ac si aperte dicat: Idcirco mutabilitatis aura non moveor, quia levitatis vitio non succumbo.

CAPUT XIX.

QUOMODO ADMONENDI, QUI INTEMPERANTIUS, ET QUI PARCIUS CIBO UTUNTUR.

20. ALITER admonendi sunt gulæ dediti, atque aliter abstinentes. Illos enim superfluitas locutionis, levitas operis, atque luxuria; istos vero sæpe impatientiæ, sæpe vero superbiæ culpa comitatur. Nisi enim gulæ deditos immoderata loquacitas raperet, dives ille qui

[7] Joan. v. 30. [8] 2 Cor. i. 17.

mend the grace of this virtue still farther, He foretold that He would observe this in the last Judgment, saying, "I can of Mine own self do nothing; but as I hear, I judge." With what conscience, therefore, can a man disdain to assent to the will of another, when the Son of God and of man beareth witness that, at the time when He cometh to shew forth His glory, He will not judge of His own self?

But the fickle, on the other hand, are to be admonished to fortify their souls with firmness. For then they dry up the shoots of changeableness within themselves when they first cut out the root of lightness from their souls; for a strong building also is only raised when a solid spot is first prepared whereon the foundation may be laid. Unless, therefore, lightmindedness be first eschewed, fickleness of purpose is never conquered. Paul also shewed himself to be a stranger to this, when he saith: "Have I used lightness, or the things which I purpose, do I purpose according to the flesh, that with me there should be yea and nay?" As though he should say openly: I am not moved by the gales of changeableness for this reason, because I do not yield to the fault of lightness.

CHAPTER XIX.

AFTER WHAT MANNER THOSE WHO MAKE A LESS TEMPERATE AND THOSE WHO MAKE A MORE SPARING USE OF FOOD ARE TO BE ADMONISHED.

20. DIFFERENT admonitions are to be addressed to the gluttonous and to the abstemious. For with the former is found needless talk, lightness in action, and lechery; with the latter oftentimes the sin of impatience, often the sin of pride. For were it not that excessive talkativeness seizeth on those that are given to gluttony, that rich man who is said to

epulatus quotidie dicitur splendide, in lingua gravius non arderet, dicens: "Pater Abraham, miserere mei, et mitte Lazarum, ut intingat extremum digiti sui in aquam, ut refrigeret linguam meam, quia crucior in hac flamma[a]." Quibus profecto verbis ostenditur, quia epulando quotidie crebrius in linguâ peccaverat, qui totus ardens refrigerari se præcipue in lingua requirebat. Rursum quia gulæ deditos levitas protinus operis sequitur, auctoritas sacra testatur, dicens: "Sedit populus manducare et bibere, et surrexerunt ludere[b]." Quos plerumque edacitas usque ad luxuriam pertrahit; quia dum satietate venter extenditur, aculei libidinis excitantur. Unde et hosti callido, qui primi hominis sensum in concupiscentia pomi aperuit, sed in peccati laqueo strinxit, divina voce dicitur: "Pectore et ventre repes[c]," ac si ei aperte diceretur: Cogitatione et ingluvie super humana corda dominaberis. Quia gulæ deditos luxuria sequitur, Propheta testatur, qui dum aperta narrat, occulta denuntiat, dicens: "Princeps cocorum destruxit muros Jerusalem[d]." Princeps namque cocorum venter est, cui magna cura obsequium a cocis impenditur, ut ipse delectabiliter cibis impleatur. Muri autem Jerusalem virtutes sunt animæ, ad desiderium supernæ pacis elevatæ. Cocorum igitur princeps muros Jerusalem dejicit; quia dum venter ingluvie extenditur, virtutes animæ per luxuriam destruuntur.

Quo contra nisi mentes abstinentium plerumque impatientia a sinu tranquillitatis excuteret, nequaquam Petrus, cum diceret: "Ministrate in fide vestra virtu-

[a] Luc. xvi. 24.
[b] Exod. xxxii. 6.
[c] Gen. iii. 14.
[d] Jer. xxxix. 9; 4 Reg. xxv. 10.

have feasted sumptuously every day would not have burnt more sorely in his tongue, saying: "Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, to cool my tongue; for I am tormented in this flame." By these words it is certainly shewed that in his daily feasting he had sinned more frequently with his tongue; in that whilst he was all burning he desired especially to have his tongue cooled. Again, that lightness in action followeth hard on those that are given to gluttony the sacred authority testifieth, saying: "The people sat down to eat and to drink, and rose up to play." And, for the most part, their greediness in eating draweth them even to lechery, for when the belly is swollen by repletion, the stings of lust are awakened. Whence also it is said by the voice of God to the crafty foe who opened the senses of the first man by desire of the apple, and bound him in the snare of sin; "Upon thy breast and belly shalt thou creep." As though it were said to him openly, Thou shalt rule over the hearts of men by imagination and by gluttony. That lechery is a companion of those that are given to gorging, the Prophet testifieth, who while he telleth plain things, declareth things that are secret; saying: "The chief of the cooks overthrew the walls of Jerusalem." For the chief of the cooks is the belly, to which service is rendered by the cooks with great care, to the end that it may be filled with meats to the delight thereof. But the walls of Jerusalem are the virtues of the soul, raised to the desire of the peace which is above. The chief of the cooks, therefore, throweth down the walls of Jerusalem, because when the belly is swollen through gluttony, the virtues of the soul are destroyed by lechery.

But on the contrary, if impatience did not for the most part shake the souls of the abstemious out of the lap of tranquillity, Peter, when he said, "Supply in your faith virtue,

tem, in virtute autem scientiam, in scientia autem abstinentiam [e];" protinus vigilanter adjungeret, dicens: "In abstinentia autem patientiam [f]." Deesse quippe abstinentibus patientiam prævidit, quæ eis ut adesset, admonuit. Rursum nisi cogitationes abstinentium nonnunquam superbiæ culpa transfigeret, Paulus minime dixisset: "Qui non manducat, manducantem non judicet [g]." Qui rursum ad alios loquens, dum de abstinentiæ virtute gloriantium præcepta perstringeret, adjunxit: "Quæ sunt rationem quidem habentia sapientiæ in superstitione et humilitate, et non ad parcendum corpori, non in honore aliquo ad saturitatem carnis [h]." Qua in re notandum est, quod in disputatione sua prædicator egregius superstitioni humilitatis speciem jungit; quia dum plus quam necesse est per abstinentiam caro atteritur, humilitas foris ostenditur, sed de hac ipsa humilitate graviter interius superbitur. Et nisi aliquando mens ex abstinentiæ virtute tumesceret, nequaquam hanc velut inter magna merita Pharisæus arrogans studiose numeraret, dicens: "Jejuno bis in sabbato [i]." Admonendi ergo sunt gulæ doditi, ne in eo quod escarum delectationi incubant, luxuriæ se mucrone transfigant; et quanta sibi per esum loquacitas, quanta mentis levitas insidietur, aspiciant; ne dum ventri molliter serviunt, vitiorum laqueis crudeliter astringantur. Tanto enim longius a secundo parente receditur, quanto per immoderatum usum, dum manus ad cibum tenditur, parentis primi lapsus iteratur. At contra admonendi sunt abstinentes, ut sollicite semper

[e] 2 Petr. i. 5. [f] 2 Petr. i. 6. [g] Rom. xiv. 3.
[h] Coloss. ii. 23. [i] Luc. xviii. 12.

and in virtue knowledge, and in knowledge abstinence," would not have straightway made an addition, as one on the watch, saying, "and in abstinence patience." For he foresaw that the abstemious would be in want of patience, which he admonished them to keep with them. Again, were it not that the sin of pride sometimes pierced through the minds of the abstemious, Paul would in nowise have said; "Let not him that eateth not judge him that eateth." And again when speaking to certain others, he touched on the injunctions of those who gloried in the virtue of abstinence, he subjoined: "Which things hold indeed the room of wisdom, in superstition and humility, and for the not sparing of the body; not in a certain honour towards the satisfying of the flesh." In which case it is to be observed, that in his discourse, the excellent preacher joineth the show of humility to superstition: because whiles the flesh is more worn by abstinence than is needful, humility is shewed forth abroad, but a grievous pride is felt within for this very humility. And were it not that the soul were sometimes puffed up by the virtue of abstinence, the boasting Pharisee would be in no wise fain to number that as it were among his great merits, saying, "I fast twice in the week." Those therefore who are given to appetite, are to be admonished, lest by their applying themselves to the enjoyment of dainties, they pierce themselves through with the sword of lechery; and to take heed how great talkativeness and lightmindedness lieth in wait for them by their eating; lest while they softly make themselves servants to their belly, they be cruelly bound in the snares of sin. For we depart the further from our second Parent, in proportion as the fall of our first parent is repeated by immoderate indulgence, when the hand is stretched out to food. But, on the other hand, the abstemious must be admonished always carefully to take heed

aspiciant, ne cum gulæ vitium fugiunt, scriora his vitia quasi ex virtute generentur; ne dum carnem macerant, ad impatientiam spiritus erumpant; et nulla jam virtus sit, quod caro vincitur, si spiritus ab ira superatur. Aliquando autem dum mens abstinentium ab ira se deprimit, hanc quasi peregrina veniens lætitia corrumpit, et eo abstinentiæ bonum deperit, quo sese a spiritalibus vitiis minime custodit. Unde recte per Prophetam dicitur: "In diebus jejuniorum vestrorum inveniuntur voluntates vestræ [k]." Et paulo post: "In judicia et rixas jejunatis, et percutitis pugnis [l]." Voluntas quippe ad lætitiam pertinet, pugnus ad iram. Incassum ergo per abstinentiam corpus atteritur, si inordinatis dimissa motibus mens vitiis dissipatur. Rursumque admonendi sunt, ut abstinentiam suam et semper sine imminutione custodiant, et numquam hanc apud occultum judicem eximiæ virtutis credant; ne si fortasse magni esse meriti creditur, cor in elationem sublevetur. Hinc namque per Prophetam dicitur: "Numquid tale est jejunium, quod elegi? Sed frange esurienti panem tuum, et egenos vagosque induc in domum tuam [m]."

Qua in re pensandum est, virtus abstinentiæ quam parva respicitur, quæ nonnisi ex aliis virtutibus commendatur. Hinc Joël ait: "Sanctificate jejunium [n]." Jejunium quippe sanctificare est adjunctis aliis bonis dignam Deo abstinentiam carnis ostendere. Admonendi sunt abstinentes, ut noverint, quia tunc placentem Deo abstinentiam offerunt, cum ea, quæ sibi de alimentis subtrahunt, indigentibus largiuntur. Soler-

[k] Isai. lviii. 3.
[l] Isai. lviii. 4.
[m] Isai. lviii. 5, 7.
[n] Joel. ii. 15.

lest in fleeing the sin of gluttony, sins more deadly than those be, as it were, engendered of virtue; lest while they subdue the flesh, they break out into impatience of spirit; and it be no more a virtue that the flesh is vanquished, if the spirit be overcome of anger. And sometimes, when the soul of the abstemious is restrained from anger, it is corrupted by a strange joy, as it were, that cometh upon it, and the good of abstinence is lost because it keepeth not itself from sins of the spirit. Whence it is rightly said by the Prophet: "In the days of your fasts are found your wills." And a little after: "Ye fast for suits and quarrels, and ye smite with your fists." For the will appertaineth to joy, the fist to anger. In vain, therefore, is the body tamed by abstinence, if the soul, being abandoned to disorderly emotions, is wasted by sin. Again, they are to be admonished both to preserve at all times their abstinence without any abatement, and at no time to suppose that it is of singular virtue in the eyes of the unseen Judge: lest perchance if it is believed to be of great merit, the heart be lifted up to haughtiness. Hence, indeed, it is said by the Prophet: "Is it such a fast that I have chosen? But break thy bread to the hungry, and bring the poor and vagabond into thine house."

And in this matter it is to be weighed how small the virtue of abstinence is esteemed, seeing it is not commended but for other virtues. Hence saith Joel: "Sanctify a fast." Now to sanctify a fast, is to set forth abstinence of the flesh as worthy of God by the adding thereto of other good works. The abstemious must be admonished to note that they offer an abstinence pleasing to God, only when they bestow on them that are in need that which they diminish of their own

ter namque audiendum est, quod per Prophetam Dominus redarguit, dicens: "Cum jejunaretis et plangeretis in quinto et in septimo mense per hos septuaginta annos, numquid jejunium jejunastis mihi? Et cum comedistis et bibistis, numquid non vobismetipsis comedistis et vobismetipsis bibistis [o]?" Non enim Deo, sed sibi quisque jejunat, si ea, quæ ventri ad tempus subtrahit, non egenis tribuit, sed ventri postmodum offerenda custodit.

Itaque ne aut illos appetitus gulæ a mentis statu dejiciat, aut istos afflicta caro ex elatione supplantet, audiant illi ex ore Veritatis: "Attendite autem vobis, ne forte graventur corda vestra in crapula et ebrietate, et curis hujus mundi [p]." Ubi utilis quoque pavor adjungitur: "Et superveniat in vos repentina dies illa. Tamquam laqueus enim superveniet in omnes, qui sedent super faciem omnis terræ [q]." Audiant isti: "Non quod intrat in os, coinquinat hominem, sed quod procedit ex ore, coinquinat hominem [r]." Audiant illi: "Esca ventri, et venter escis: Deus autem et hunc et has destruet [s]." Et rursum: "Non in commessationibus et [e]brietatibus [t]." Et rursum: "Esca nos non commendat Deo [u]." Audiant isti, "quia omnia munda mundis: coinquinatis autem et infidelibus nihil est mundum [x]." Audiant illi: "Quorum Deus venter est, et gloria in confusione ipsorum [y]." Audiant isti: "Discedent quidam a fide." Et paulo post: "Prohibentium nubere, abstinere a cibis, quos

[o] Zach. vii. 5, 6. [p] Luc. xxi. 34. [q] Luc. xxi. 35.
[r] Matth. xv. 11. [s] 1 Cor. vi. 13. [t] Rom. xiii. 13.
[u] 1 Cor. viii. 8. [x] Tit. i. 15. [y] Phil. iii. 19.

nourishment. For the fault is carefully to be attended to that the Lord findeth by the Prophet, saying: "When ye fasted and lamented in the fifth and in the seventh month for these seventy years, did ye at all fast unto Me? and when ye did eat and drink, did ye anything but eat to yourselves and drink to yourselves?" For a man fasteth not to God but to himself, if he bestow not those things which for the time he withholdeth from his belly upon the poor, but keepeth them to be offered to the belly hereafter.

And so that neither the appetite of gluttony may cast the one down from the estate of their soul, nor the subjugation of the flesh trip the other up by vain-glory, let the former hear from the mouth of the Truth: "Take heed to yourselves, lest perchance your hearts be weighed down by surfeiting and drunkenness, and cares of this world." And, moreover, a profitable terror is there added: "and that day come upon you on a sudden. For as a snare shall it come upon all that dwell upon the face of the whole earth." Let the latter hear: "Not that which entereth into the mouth defileth a man, but that which cometh out of the mouth defileth a man." Let the former hear: "Meat for the belly, and the belly for meats; but God shall destroy both it and them:" and again; "Not in rioting and drunkenness:" and again; "meat commendeth us not to God:" the latter; "To the clean, all things are clean; but to the defiled and unbelieving is nothing clean." Let the former be told: "Whose god is their belly, and their glory in their confusion;" the latter; "Some shall depart from the faith:" and shortly after; "Of them that forbid to marry, and com-

Deus creavit ad percipiendum cum gratiarum actione fidelibus et his qui cognoverunt veritatem [a]." Audiant illi: "Bonum est non manducare carnem, neque bibere vinum: neque in quo frater tuus scandilizatur [a]." Audiant isti: "Modico vino utere propter stomachum et frequentes tuas infirmitates [b]." Quatenus et illi discant cibos carnis inordinate non appetere, et isti creaturam Dei, quam non appetunt, non audeant condemnare.

CAPUT XX.

QUOMODO ADMONENDI QUI SUA DISTRIBUUNT, ET QUI RAPIUNT ALIENA.

21. ALITER admonendi sunt, qui jam sua misericorditer tribuunt; atque aliter qui adhuc et aliena rapere contendunt. Admonendi namque sunt, qui jam sua misericorditer tribuunt, ne cogitatione tumida super eos se quibus terrena largiuntur, extollant; ne idcirco se meliores æstiment, quia continere per se ceteros vident. Nam terrenæ domus dominus famulorum ordines ministeriaque dispertiens, hos ut regant, illos vero statuit ut ab aliis regantur. Istos jubet ut necessaria ceteris præbeant; illos ut accepta ab aliis sumant. Et tamen plerumque offendunt qui regunt, et in patrisfamilias gratia permanent qui reguntur. Iram merentur qui dispensatores sunt; sine offensione perdurant qui ex aliena dispensatione subsistunt. Admonendi sunt igitur qui jam quæ possident misericorditer tribuunt, ut

[a] 1 Tim. iv. 1, 3. [a] Rom. xiv. 21. [b] 1 Tim. v. 23.

mand to abstain from meats which God hath created to be partaken of with giving of thanks by believers, and them that have known the truth." Let the former hear: "It is good not to eat flesh nor to drink wine, nor by whatsoever thy brother is made to stumble:" the latter; "Use a little wine for thy stomach's sake and thine often infirmities." To the end that both the former may learn not to desire inordinately the food of the flesh, and the latter may not dare to condemn the creature of God which they desire not.

CHAPTER XX.

AFTER WHAT MANNER THOSE WHO DISTRIBUTE THEIR OWN GOODS, AND THOSE WHO SEIZE ON OTHER MEN'S ARE TO BE ADMONISHED.

21. DIFFERENT admonitions are to be addressed to those who already give mercifully the things that are their own, and to those who even yet strive to seize upon the things that are another's. For those who already give mercifully such things as they have, must be admonished not to set themselves up by swelling thoughts above those on whom they bestow earthly things; that they may not esteem themselves better, because they see the rest to be holden up by them. For the Lord of this earthly house, in distributing the ranks and offices of his servants, hath appointed these to rule, and those to be ruled by others. The one he commandeth to give the rest such things as are necessary, the others to take them at the hands of others. And yet for the most part those who rule offend, and those who are ruled remain in the favour of the Householder. Those who are stewards incur displeasure, those who subsist on the stewardship of others remain without offence. Those, therefore, who even now give mercifully the things which they possess, are to be ad-

a cœlesti Domino dispensatores se positos subsidiorum temporalium agnoscant; et tanto humiliter præbeant, quanto et aliena esse intelligunt quæ dispensant. Cumque in illorum ministerio quibus accepta largiuntur, constitutos se esse considerant, nequaquam eorum mentes tumor sublevet, sed timor premat. Unde et necesse est ut sollicite perpendant, ne commissa indigne distribuant; ne quædam quibus nulla, ne nulla quibus quædam, ne multa quibus pauca, ne pauca præbeant quibus impendere multa debuerunt; ne præcipitatione hoc quod tribuunt inutiliter spargant; ne tarditate petentes noxie crucient; ne recipiendæ hic gratiæ intentio subrepat; ne dationis lumen laudis transitoriæ appetitio extinguat; ne oblatum munus conjuncta tristitia obsideat; ne in bene oblato munere animus plus quam decet hilarescat, ne sibi quidquam, cum totum recte impleverint, tribuant, et simul omnia, postquam peregerint, perdant. Ne enim sibi virtutem suæ liberalitatis deputent, audiant, quod scriptum est: "Si quis administrat, tamquam ex virtute quam administrat Deus[c]." Ne in benefactis immoderatius gaudeant, audiant quod scriptum est: "Cum feceritis omnia quæ præcepta sunt vobis, dicite: Servi inutiles sumus; quod debuimus facere, fecimus[d]." Ne largitatem tristitia corrumpat, audiant quod scriptum est: "Hilarem enim datorem diligit Deus[e]." Ne ex impenso munere transitoriam laudem quærant, audiant quod scriptum est: "Nesciat sinistra tua quid faciat

[c] 1 Petr. iv. 11. [d] Luc. xvii. 10. [e] 2 Cor. ix. 7.

monished to acknowledge themselves as set by the heavenly Lord to be the dispensers of temporal supplies, and to furnish them humbly, inasmuch as they know the things which they dispense to be another's. And when they consider themselves to be appointed to the service of those on whom they bestow the things they have received, their souls should in no wise be lifted up with pride, but humbled by fear. Whence also it must needs be that they give careful heed not to distribute the things entrusted to them improperly; for fear they should bestow some things on those on whom they ought to have spent none, or nothing on those on whom they ought to have spent something; or much on those on whom they ought to have spent a little, or a little on those on whom they ought to have spent much; lest by haste they scatter to no profit that they give, or by slowness they mischievously torment those who ask; that the purpose of receiving thanks here may not creep in, or the desire of transitory praise put out the light of giving; that the moroseness with which it is accompanied may not beset the bounty that is bestowed; or in bounty well bestowed the soul rejoice more than is becoming; that they may not, when they have fulfilled the whole aright, attribute anything to themselves, and so after they have accomplished it, lose all at once. And that they may not ascribe to themselves the virtue of their liberality, let them hearken to that which is written: "If any one minister, as of the ability which God ministereth." That they may not rejoice immoderately in their good deeds, let them hear this: "When ye have done all things that are commanded you, say, We are unprofitable servants, we have done that we were bounden to do." That moroseness may not mar their openhandedness, let them hear that which is written: "God loveth a cheerful giver." That they may not seek transitory praise for the gift bestowed, let them listen to this Scripture: "Let not thy left hand know what

dextera tua[f]." Id est, piæ dispensationi nequaquam se gloria vitæ præsentis admisceat, sed opus rectitudinis appetitio ignoret favoris. Ne impensæ gratiæ vicissitudinem requirant, audiant quod scriptum est: "Cum facis prandium aut cœnam, noli vocare amicos tuos, neque fratres tuos, neque cognatos, neque vicinos divites; ne forte et ipsi te reinvitent, et fiat tibi retributio: sed cum facis convivium, voca pauperes, debiles, claudos, cæcos; et beatus eris, quia non habent unde retribuere tibi[g]." Ne quæ præbenda sunt citius, sero præbeantur, audiant quod scriptum est: "Ne dicas amico tuo; Vade et revertere, et cras dabo tibi, cum statim possis dare[h]." Ne sub obtentu largitatis ea quæ possident, inutiliter spargant, audiant quod scriptum est: "Sudet eleemosyna in manu tua." Ne cum multa necesse sint, pauca largiantur, audiant quod scriptum est: "Qui parce seminat, parce et metet[i]." Ne cum pauca oportet, plurima præbeant, et ipsi postmodum minime inopiam tolerantes ad impatientiam erumpant, audiant quod scriptum est: "Non ut aliis sit remissio, vobis autem tribulatio, sed ex æqualite, vestra abundantia illorum inopiam suppleat, et ut illorum abundantia vestræ inopiæ sit supplementum[k]." Cum enim dantis mens ferre inopiam nescit, si multa sibi subtrahit, occasionem contra se impatientiæ exquirit. Prius namque præparandus est patientiæ animus, et tunc aut multa sunt aut cuncta largienda: ne dum minus æquanimiter inopia irruens fertur, et præmissæ largitatis merces pereat, et adhuc mentem de-

[f] Matth. vi. 3. [g] Luc. xiv. 12—14. [h] Prov. iii. 28.
[i] 2 Cor. ix. 6. [k] 2 Cor. viii. 13, 14.

thy right hand doeth;" that is, in no wise let the glory of this present life mingle with thy pious distribution; but let the desire of favour know nothing of the works of righteousness. That they may not seek for a return of their kindness that is laid out, let them hear that which is written: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsfolk, nor thy rich neighbours; lest perchance they also bid thee again, and a recompense be made thee: but when thou makest a feast call the poor, the weak, the halt, the blind, and thou shalt be blessed; for they have not whence to recompense thee." That things which ought to be furnished quickly may not be furnished too late, let them hear that is written: "Say not to thy friend, Go, and come again, and to-morrow I will give thee, when thou mightest give at once." That they may not under colour of bountifulness scatter their possessions unprofitably, let them give heed to that is written: "Let alms labour hard in thine hand." That little may not be bestowed when much is needed, let them hear that which is written; "He that soweth sparingly shall reap also sparingly:" and that they may not afford a great deal when little is right, and afterwards, not bearing poverty themselves, break out into impatience, let them hear this: "Not that others should be eased and ye burdened, but that by an equality your abundance may supply their want, to the end that their abundance also may be a supply for your want." For when the soul of the giver knoweth not to endure want, if he withdraw much from himself he seeketh against himself an occasion of impatience. For the mind is first to be prepared for patience, and then either much or all is to be bestowed in bounty: lest the incursions of want being borne with little resignation, both the reward of previous bounty be lost, and the repining which followeth make still worse havock of the soul. That

terius murmuratio subsequens perdat. Ne omnino nihil eis præbeant, quibus conferre aliquid parvum debent, audiant quod scriptum est: "Omni petenti te tribue[l]." Ne saltem aliquid præbeant, quibus omnino conferre nil debent, audiant quod scriptum est: "Da bono, et non receperis peccatorem: benefac humili, et non dederis impio[m]." Et rursum: "Panem tuum et vinum super sepulturam justi constitue, et noli ex eo manducare et bibere cum peccatoribus[n]."

Panem enim suum et vinum peccatoribus præbet, qui iniquis subsidia pro eo quod iniqui sunt impendit. Unde et nonnulli hujus mundi divites, cum fame crucientur Christi pauperes, effusis largitatibus nutriunt histriones. Qui vero indigenti etiam peccatori panem suum, non quia peccator, sed quia homo est, tribuit; nimirum non peccatorem, sed justum pauperem nutrit; quia in illo non culpam, sed naturam diligit.

Admonendi sunt etiam qui jam sua misericorditer largiuntur, ut sollicite custodire studeant, ne cum commissa peccata eleemosynis redimunt, adhuc redimenda committant: ne venalem Dei justitiam æstiment, si cum curant pro peccatis nummos tribuere, arbitrentur se posse inulte peccare. "Plus est," namque, "anima quam esca, et corpus quam vestimentum[o]." Qui ergo escam aut vestimentum pauperibus largitur, sed tamen animæ vel corporis iniquitate polluitur, quòd minus est justitiæ obtulit, et quod majus est, culpæ: sua enim Deo dedit, et se diabolo.

At contra admonendi sunt qui adhuc et aliena ra-

[l] Luc. vi. 30.
[m] Eccli. xii. 5, 6.
[n] Tob. iv. 18.
[o] Matth. vi. 25; Luc. xii. 23.

they may not give nothing at all to those on whom they ought to bestow some trifle, let them hear that which is written: "Give to every man that asketh of thee." That they may not at least give something to those on whom they ought to bestow nothing at all, let them hear that which is written: "Give to a good man and receive not a sinner. Do well to the lowly, and give not to the ungodly." And again: "Set out thy bread and thy wine on the burial of the righteous, and refuse to eat and drink thereof with sinners."

For he furnisheth his bread and wine to sinners who bestoweth aid on the unrighteous, because that they are unrighteous. Whence also some of the rich of this world, nourish players with profuse bounty, while Christ's poor are tormented with hunger. But he who giveth his bread even to a sinner that is in want, not because he is a sinner, but because he is a man, doth not in truth nourish a sinner but a poor righteous man: because he loveth in him not his sin, but his nature.

Moreover, those who already mercifully bestow their goods are to be admonished that they should endeavour carefully to guard, while they redeem the sins that they have committed by alms, against committing others which will need to be redeemed: lest they think that the righteousness of God is set to sale; if whiles they take care to give money for their sins, they fancy that they may sin without penalty. For "the soul is more than meat, and the body than raiment." He therefore that bestoweth food or raiment upon the poor, but yet is polluted by iniquity of soul or body, hath offered that which is the less to righteousness, and that which is the greater to sin: for he hath given his goods to God, and himself to the devil.

But, on the other hand, those who even yet endeavour to

pere contendunt, ut sollicite audiant quid veniens in judicium Dominus dicat. Ait namque: "Esurivi, et non dedistis mihi manducare; sitivi, et non dedistis mihi bibere; hospes eram, et non collegistis me; nudus, et non operuistis me; infirmus et in carcere, et non visitastis me[p]." Quibus etiam præmittit, dicens: "Discedite a me maledicti in ignem æternum, qui paratus est diabolo et angelis ejus[q]." Ecce nequaquam audiunt, quia rapinas vel quælibet alia violenta commiserunt, et tamen æternis gehennæ ignibus mancipantur. Hinc ergo colligendum est quanta damnatione plectendi sunt qui rapiunt aliena, si tanta animadversione feriuntur qui sua indiscrete tenuerunt. Perpendant quo eos obliget reatu res rapta, si tali subjicit pœnæ non tradita. Perpendant quid mereatur injustitia illata, si tanta percussione digna est pietas non impensa.

Cum aliena rapere intendunt, audiant quod scriptum est: "Væ ei, qui multiplicat non sua: usquequo aggravat contra se densum lutum[r]?" Avaro quippe contra se densum lutum aggravare, est terrena lucra cum pondere peccati cumulare. Cum multiplicare large habitationis spatia cupiunt, audiant quod scriptum est: "Væ, qui conjungitis domum ad domum, et agrum agro copulatis, usque ad terminum loci. Numquid habitabitis soli vos in medio terræ[s]?" Ac si aperte diceret: Quousque vos extenditis, qui habere in communi mundo consortes minime potestis? Conjunctos quidem premitis, sed contra quos valeatis

[p] Matth. xxv. 42, 43.
[q] Matth. xxv. 41.
[r] Habac. ii. 6.
[s] Isai. v. 8.

seize on the things of others, are to be admonished carefully to hear what the Lord saith when He cometh to judgment. For, saith He, "I was an hungered, and ye gave me not to eat; I was athirst, and ye gave me not to drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not." And these He before addresseth, saying; "Depart from me ye cursed into eternal fire, which is prepared for the devil and his angels." See! they are in no wise told that they have committed robberies, or any other violent deeds, and yet they are made over to the eternal fires of hell. Hence then it is to be gathered with how great damnation they are to be punished who seize on things of others, if they are smitten with such a punishment who have unwisely kept their own. Let them consider under what guilt possessions bind them when they are stolen, if they bring men under such a penalty when they are not parted with. Let them weigh well what the infliction of injustice must deserve, if kindness not bestowed be worthy of such stripes.

When they give their mind to seizing on the things of others, let them hear that is written: "Woe unto him that multiplieth that which is not his; how long doth he heap against himself thick clay?" Now for a covetous man to heap against himself thick clay, is to pile up earthly gains with a weight of sin. When they desire greatly to enlarge the room of their dwelling, let them hearken unto that which is written: "Woe unto you that join house to house, and couple field to field, even to the end of space. What, will ye dwell alone in the midst of the earth?" As though he were to say openly: How far do ye stretch yourselves, who cannot in the least bear partners in a common world? Those, indeed, that are joined to you ye oppress; but ye always find

vos extendere, semper invenitis. Cum augendis pecuniis inhiant, audiant quod scriptum est: "Avarus non implebitur pecunia, et qui amat divitias, non capiet fructus ex eis[t]." Fructus quippe ex illis caperet, si eas bene spargere non amando voluisset. Qui vero eas diligendo retinet, hic utique sine fructu derelinquet. Cum repleri cunctis simul opibus inardescunt, audiant quod scriptum est: "Qui festinat ditari, non erit innocens[u]:" profecto enim qui augere opes ambit, vitare peccatum negligit; et more avium captus, cum escam terrenarum rerum avidus conspicit, quo stranguletur peccati laqueo, non agnoscit. Cum quælibet præsentis mundi lucra desiderant, et ea quæ de futuro damna patientur ignorant, audiant quod scriptum est: "Hereditas, ad quam festinatur in principio, in novissimo benedictione carebit[x]." Ex hac quippe vita initium ducimus, ut ad benedictionis sortem in novissimo veniamus: qui itaque in principio hereditari festinant, sortem sibi in novissimo benedictionis amputant; quia dum per avaritiæ nequitiam hic multiplicari appetunt, illic ab æterno patrimonio exheredes fiunt. Cum vel plurima ambiunt, vel obtinere cuncta quæ ambierint possunt, audiant quod scriptum est: "Quid prodest homini, si totum mundum lucretur, animæ vero suæ detrimentum faciat[y]?" Ac si aperte Veritas dicat: Quid prodest homini, si totum quod extra se est congregat, si hoc ipsum solum quod ipse est, damnat? Plerumque autem citius raptorum avaritia corrigitur, si in verbis admonentis, quam fugi-

[t] Eccle. v. 9.
[u] Prov. xx. 21.
[x] Prov. xxviii. 20.
[y] Matth. xvi. 26.

those against whom ye may be able to stretch yourselves. When they are intent upon increasing money, let them hear that which is written: "The covetous is not filled with money, and he that loveth riches shall not receive the fruit thereof." For he would receive the fruit of them, if, through not loving them, he had been willing to disperse them well. But he that through his attachment to them keepeth them, shall truly leave them here without fruit. When they burn to be filled at once with all wealth, let them hear that which is written: "He that maketh haste to be rich, shall not be innocent." For of a truth he that goeth about to increase his wealth careth not to avoid sin; and being caught after the manner of birds, whilst he looketh greedily at the bait of earthly things, he perceiveth not by what a snare of sin he is strangled. When they long for any gains of this present world, whatsoever they be, and think not of the losses which they shall hereafter suffer, let them hear that Scripture: "An inheritance to which haste is made in the beginning shall be without blessing at the last." For we make a beginning from this life, that we may come to the portion of blessing at the last: those, therefore, who hasten to get an inheritance at the beginning, cut off from themselves the portion of blessing at the last; because while they seek to be enlarged here by the iniquity of covetousness, they come to be disinherited there of their everlasting birthright. When they either compass a great many things, or can obtain all that they have compassed, let them hear that is written: "What doth it profit a man, if he gain the whole world, but work damage to his own soul?" As though the Truth should say openly: What doth it profit a man if he gather together all that is without him, if he lose only that very thing which is himself? But for the most part the covetousness of robbers is the more readily corrected, if it be shewed in the words of him that

tiva sit præsens vita, monstretur; si eorum ad medium memoria deducatur, qui et ditari in hoc mundo diu conati sunt, et tamen in adeptis divitiis diu manere nequiverunt: quibus festina mors repente et simul abstulit, quidquid eorum nequitia nec simul nec repente congregavit; qui non solum hic rapta reliquerunt, sed secum ad judicium causas rapinæ detulerunt. Horum itaque exempla audiant, quos in verbis suis procul dubio et ipsi condemnant; ut cum post verba ad cor redeunt, imitari saltem quos judicant, erubescant.

CAPUT XXI.

QUOMODO ADMONENDI QUI ALIENA NON APPETUNT, SED SUA RETINENT; ET QUI SUA TRIBUENTES ALIENA TAMEN RAPIUNT.

22. ALITER admonendi sunt qui nec aliena appetunt, nec sua largiuntur: atque alitor qui et ea quæ habent tribuunt, et tamen aliena rapere non desistunt. Admonendi sunt qui nec aliena appetunt, nec sua largiuntur, ut sciant sollicite quod ea de qua sumti sunt, cunctis hominibus terra communis est, et idcirco alimenta quoque omnibus communiter profert. Incassum ergo se innocentes putant, qui commune Dei munus sibi privatum vindicant; qui cum accepta non tribuunt, in proximorum nece grassantur; quia tot pene

admonisheth them, how fleeting is this present life; if their memory be led to the midst of those who have both long endeavoured to become rich in this world, and yet have not been able to remain long among the riches which they had acquired: from whom a hasty death took away on a sudden, and at once, whatsoever their wickedness had gathered together, neither at once nor on a sudden; who not only left here the things which they had seized on, but carried with them to the Judgment the cases of their seizure. Let them therefore hear the examples of these whom they would doubtless even themselves condemn in their words, to the end that when, after their words, they go back to their own heart, they may at least blush to follow those upon whom they pass judgment.

CHAPTER XXI.

AFTER WHAT MANNER THEY ARE TO BE ADMONISHED WHO DESIRE NOT THE THINGS OF OTHERS, BUT KEEP FAST HOLD OF THEIR OWN; AND THOSE WHO, WHILE THEY GIVE OF THEIR OWN, YET SEIZE UPON THE GOODS OF OTHERS.

22. DIFFERENT admonitions are to be addressed to those who neither desire things which belong to others, nor bestow of their own, and to those who both give such things as they have, and yet cease not to lay hands on the goods of others. Those who neither desire things which belong to others, nor bestow of their own, are to be admonished carefully to consider that the earth from which they are taken is common to all men, and therefore it also bringeth forth nourishment for all in common. In vain then do they think themselves innocent who claim to their own private use the common gift of God, and while they give not that they have received, go on in the slaughter of their neighbours; for they cut off almost every

quotidie perimunt, quot morientium pauperum apud se subsidia abscondunt. Nam cum quælibet necessaria indigentibus ministramus, sua illis reddimus, non nostra largimur; justitiæ debitum potius solvimus, quam misericordiæ opera implemus. Unde et ipsa Veritas, cum de misericordia caute exhibenda loqueretur, ait: "Attendite, ne justitiam vestram faciatis coram hominibus[a]." Cui quoque sententiæ etiam Psalmista concinens dicit: "Dispersit, dedit pauperibus, justitia ejus manet in æternum[a]." Cum enim largitatem impensam pauperibus præmisisset, non hanc vocare misericordiam, sed justitiam maluit; quia quod a communi Domino tribuitur, justum profecto est, ut quicumque accipiunt, eo communiter utantur. Hinc etiam Salomon ait: "Qui justus est, tribuet et non cessabit[b]." Admonendi sunt quoque, ut sollicite attendant quod ficulnea quæ fructum non habuit, contra hanc districtus agricola queritur, quod etiam terram occupavit. Terram quippe ficulnea sine fructu occupat, quando mens tenacium hoc quod prodesse multis poterat, inutiliter servat. Terram ficulnea sine fructu occupat, quando locum quem exercere alius per solem boni operis valuit, stultus per desidiæ umbram premit.

Hi autem nonnunquam dicere solent: Concessis utimur, aliena non quærimus, et si digna misericordiæ retributione non agimus, nulla tamen perversa perpetramus. Quod idcirco sentiunt, quia videlicet aurem cordis a verbis cœlestibus claudunt. Neque enim

[a] Matth. vi. 1. [a] Ps. cxi. 9.
[b] Prov. xxi. 26.

day so many dying poor as they hide away relief for at home. For when we administer any necessary to indigent persons, we render to them their own, we do not bestow that is our's; we rather pay a debt of righteousness than perform works of mercy. Whence also the Truth Himself, speaking of the discreet shewing forth of mercy, saith, "Take heed that ye do not your righteousness before men." And the Psalmist also, chiming in with this sentence, speaketh: "He hath dispersed abroad, he hath given to the poor: his righteousness remaineth for ever." For having first mentioned bounty bestowed on the poor, he would not call this mercy, but rather righteousness: because, in fact, it is righteous that whosoever receive that which is given by the common Lord should use it in common. Hence also Solomon saith, "He that is righteous will give, and will not cease." They are to be admonished also to give careful heed how that the severe husbandman complaineth of the fig-tree which bore no fruit, that it also cumbered the ground. For the fig-tree cumbereth the ground without fruit when the soul of niggards keepeth to no purpose that which might have profited many. The fig-tree cumbereth the ground without fruit when the fool overcasteth with the shade of sloth the ground which another might have cultivated by the sun of good deeds.

But these are sometimes wont to say, We use the things that are granted to us, we seek not the things of others; and if we do not acts worthy of the recompense of mercy, yet we commit nothing froward. But they think this, because in truth they shut the ear of their heart against the heavenly words. For neither is the rich man in the Gospel,

dives in Evangelio, qui induebatur purpura et bysso, qui epulabatur quotidie splendide, aliena rapuisse, sed infructuose propriis usus fuisse perhibetur, eumque post hanc vitam ultrix gehenna suscepit, non quia aliquid illicitum gessit, sed quia immoderato usu totum se licitis tradidit[c].

Admonendi sunt tenaces, ut noverint quod hanc primam injuriam faciunt Deo, quia danti sibi omnia nullam misericordiæ hostiam reddunt. Hinc enim Psalmista ait: "Non dabit Deo propitiationem suam, nec pretium redemtionis animæ suæ[d]." Pretium namque redemtionis dare est opus bonum prævenienti nos gratiæ reddere. Hinc Johannes exclamat, dicens: "Jam securis ad radicem arboris posita est. Omnis arbor quæ non facit fructum bonum, excidetur, et in ignem mittetur[e]." Qui ergo se innoxios, quia aliena non rapiunt æstimant, ictum securis vicinæ prævideant, et torporem improvidæ securitatis amittant; ne cum ferre fructum boni operis negligunt, a præsenti vita funditus quasi a viriditate radicis exsecentur.

At contra admonendi sunt, qui et ea quæ habent tribuunt, et aliena rapere non desistunt, ne valde munifici videri appetant, et de boni specie deteriores fiant. Hi etenim propria indiscrete tribuentes non solum, ut supra jam diximus, ad impatientiæ murmurationem proruunt; sed cogente se inopia usque ad avaritiam devolvuntur. Quid ergo eorum mente infelicius, quibus de largitate nascitur avaritia, et peccatorum seges quasi ex virtute seminatur? Prius itaque admonendi sunt ut tenere sua rationabiliter sciant, et tunc demum ut

[c] Luc. xvi. 19, &c. [d] Ps. xlviii. 8, 9. [e] Luc. iii. 9.

who was clothed in purple and fine linen, and feasted sumptuously every day, reported to have seized on the property of others, but to have made an unfruitful use of his own; and the avenging Hell received him after this life, not because he had done anything unlawful, but because he gave himself wholly up to things lawful by immoderate enjoyment.

Niggards are to be admonished to take notice that they do this injury in the first place to God, that whereas He giveth them all things, they return to Him no sacrifice of mercy. Hence, moreover, saith the Psalmist, "He will not give unto God his propitiation, nor the price of the redemption of his own soul." For to give the price of redemption is to return good deeds to the grace that preventeth us. Hence John crieth, saying, "Even now is the axe laid to the root of the tree. Every tree which bringeth not forth good fruit shall be hewn down and cast into the fire." Let those, therefore, who think themselves guiltless, because they seize not on other men's property, look forward to the stroke of the impending axe, and lay aside the sloth of improvident security; lest while they neglect to bring forth the fruit of good works, they be utterly cut off from this present life, as from the greenness of the root.

But those, on the other hand, who both give that they have, and cease not to lay hands on other men's goods, are to be admonished not to seek to be thought exceeding bountiful, and so grow worse from the appearance of good. For these, when they give of their own unwisely, are not only hurried, as we have already said above, into the murmuring of impatience; but by the pressure of poverty are driven even into covetousness. What then can be more wretched than the soul of those out of whose bounty ariseth covetousness; and a harvest of sins is sown, as it were, from virtue? First, therefore, they are to be admonished to learn to keep their own possessions in a reasonable manner, and then at length

aliena non ambiant. Si enim radix culpæ in ipsa effusione non exuritur, numquam per ramos exuberans avaritiæ spina siccatur. Occasio ergo rapiendi subtrahitur, si bene prius jus possidendi disponatur. Tunc vero admoniti audiant, quomodo quæ habent misericorditer tribuant, quando nimirum didicerunt ut bona misericordiæ per interjectam rapinæ nequitiam non confundant. Violenter enim exquirunt quæ misericorditer largiuntur. Sed aliud est pro peccatis misericordiam facere, aliud pro misericordia facienda peccare; quæ jam nequaquam misericordia nuncupari potest, quia ad dulcem fructum non proficit quæ per virus pestiferæ radicis amarescit. Hinc est enim quod ipsa etiam sacrificia per Prophetam Dominus reprobat, dicens: "Ego Dominus diligens judicium, et odio habens rapinam in holocausto[f]." Hinc iterum dixit: "Hostiæ impiorum abominabiles, quæ offeruntur ex scelere[g]." Qui sæpe quoque et indigentibus subtrahunt, quæ Deo largiuntur. Sed quanta eos animadversione renuat, per quemdam sapientem Dominus demonstrat, dicens: "Qui offert sacrificium de substantia pauperis, quasi qui victimat filium in conspectu patris sui[h]." Quid namque esse intolerabilius potest, quam mors filii ante oculos patris? Hoc itaque sacrificium quanta ira aspiciatur ostenditur, quod orbati patris dolori comparatur. Et tamen plerumque quanta tribuunt pensant; quanta autem rapiunt considerare dissimulant. Quasi mercedem numerant, et perpendere culpas recusant. Audiant itaque quod scriptum est: "Qui mercedes congregavit, misit eas in saccu-

[f] Isai. lxi. 8. [g] Prov. xxi. 27. [h] Eccli. xxxiv. 24.

not to go about to take other men's. For if the root of their fault be not burnt out, in their very profusion, the wide-spreading thorns of covetousness will never be dried up by the boughs. The occasion therefore of robbery is withdrawn, if the rights of possession be first duly ordered. And then let those who are admonished be told how to bestow that they have in works of mercy, when they have indeed learnt not to confound the good deeds of mercy by mixing among them the evil of robbery. For they exact by violence the things which they bestow in mercy. But it is one thing to shew mercy on account of our sins, another to sin for the sake of shewing mercy: which, indeed, cannot even be called mercy; for that never groweth to sweet fruit which is embittered by the poison of a pestilent root. Hence it is that the Lord by the Prophet rejecteth even the very sacrifices, saying, "I the Lord love judgment, and I hate robbery for a burnt-offering." Hence, He saith again, "The sacrifices of the ungodly are abominable, which are offered out of wickedness." And they oftentimes withdraw even from the poor that they bestow on God. But with what detestation He refuseth it, the Lord sheweth by a certain wise man, saying: "He that offereth a sacrifice out of the substance of a poor man, is as one that maketh a victim of the son in the sight of his father." For what can be more intolerable than the murder of a son before his father's eyes? It is shewed, therefore, with what wrath this sacrifice is regarded, in that it is compared to the grief of a bereaved father. And yet for the most part they observe all that they give; but they put away from them the consideration of all they take. They, as it were, count their wages, and refuse to weigh their faults. Let them hear, therefore, that is written: "He that hath gathered wages, hath put them into a bag with holes."

lum pertusum [i]." In sacculo quippe pertuso videtur, quando pecunia mittitur; sed quando amittitur, non videtur. Qui ergo quanta largiuntur aspiciunt, sed quantum rapiunt non perpendunt, in pertuso sacculo mercedes mittunt, quia profecto has in spem suæ fiduciæ intuentes congerunt, sed non intuentes perdunt.

CAPUT XXII.

QUOMODO ADMONENDI SUNT DISCORDES ET PACATI.

23. ALITER admonendi sunt discordes, atque aliter pacati. Discordes namque admonendi sunt ut certissime sciant quia quantislibet virtutibus polleant, spiritales fieri nullatenus possunt, si uniri per concordiam proximis negligunt. Scriptum quippe est: "Fructus autem spiritus est caritas, gaudium, pax [k]." Qui ergo servare pacem non curat, ferre fructum spiritus recusat. Hinc Paulus ait: "Cum sit inter vos zelus et contentio, nonne carnales estis [l]?" Hinc iterum quoque dicit: "Pacem sequimini cum omnibus, et sanctimoniam, sine qua nemo videbit Deum [m]." Hinc rursum admonens ait: "Solliciti servare unitatem spiritus in vinculo pacis: unum corpus et unus spiritus, sicut vocati estis in una spe vocationis vestræ [n]." Ad unam ergo vocationis spem nequaquam pertingitur, si non ad eam unita cum proximis mente curratur. At sæpe nonnulli quo quædam specialiter dona percipiunt, eo superbiendo donum concordiæ

[i] Agg. i. 6. [k] Galat. v. 22. [l] 1 Cor. iii. 3.
[m] Hebr. xii. 14. [n] Ephes. iv. 3, 4.

For it is seen when money is put into a bag with holes, but it is not seen when it is lost out. Those therefore who look at what they give, but do not regard what they take, put their wages into a bag with holes, because in truth they look while they gather them together for the hope of their confidence, but they do not look when they lose them.

CHAPTER XXII.

AFTER WHAT MANNER THE QUARRELSOME AND THE PEACEFUL ARE TO BE ADMONISHED.

23. DIFFERENT admonitions are to be addressed to the quarrelsome and to the peaceful; for the quarrelsome are to be admonished to know most certainly, that in whatever virtues they may excel, they can in no wise become spiritual if they neglect to be united to their neighbours by concord. For it is written: "The fruit of the Spirit is love, joy, peace." He, therefore, that careth not to maintain peace, refuseth to bear the fruit of the Spirit. Hence saith Paul, "Since there is among you envying and strife, are ye not carnal?" Hence, he saith a second time, "Follow peace with all men, and holiness, without which no man shall see God." Hence he saith again in his admonitions, "Careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit, like as ye are called in one hope of your calling." The one hope of our calling therefore is never reached, if we run not to it with a soul at one with our neighbours. But oftentimes there are those, who, inasmuch as they partake in an especial manner of certain gifts, by being proud of this lose the gift of concord, which is greater; so that if perchance one

quod majus est amittunt: ut si fortasse carnem præ cæteris gulæ refrenatione quis edomat, concordare eis quos superat abstinendo contemnat. Sed qui abstinentiam a concordia separat, quid admoneat Psalmista perpendat; ait enim: "Laudate eum in tympano et choro[o]." In tympano namque sicca et percussa pellis resonat; in choro autem voces societate concordant. Quisquis itaque corpus affligit, sed concordiam descrit, Deum quidem laudat in tympano, sed non laudat in choro. Sæpe vero dum quosdam major scientia erigit, a ceterorum societate disjungit, et quasi quo plus sapiunt, eo a concordiæ virtute desipiscunt. Hi itaque audiant quid per semetipsam Veritas dicat: "Habete sal in vobis, et pacem habete inter vos[p]." Sal quippe sine pace non virtutis est donum, sed damnationis argumentum. Quo enim quisque melius sapit, eo deterius delinquit, et idcirco inexcusabiliter mercbitur supplicium, quia prudenter, si voluisset, potuit vitare peccatum. Quibus recte quoque per Jacobum dicitur: "Quod si zelum amarum habetis, et contentiones sunt in corde vestro, nolite gloriari, et mendaces esse adversum veritatem. Non est ista sapientia desursum descendens, sed terrena, animalis, diabolica. Quæ autem desursum est sapientia primum quidem pudica est, deinde pacifica[q]." Pudica videlicet, quia caste intelligit; pacifica autem, quia per elationem se minime a proximorum societate disjungit. Admonendi sunt dissidentes, ut noverint quod tamdiu nullum boni operis Deo sacrificium immolant, quamdiu a proximorum caritate discordant. Scriptum namque est:

[o] Ps. cl. 4. [p] Marc. ix. 50. [q] Jacob. iii. 14, 15, 17.

tame the flesh by bridling his appetite more than others, he disdaineth to live in concord with those whom he surpasseth in abstinence. But let him that putteth abstinence asunder from concord ponder the admonition of the Psalmist: "Praise him in the timbrel and the quire." For in the timbrel a dry and stricken skin resoundeth; but in the quire voices are associated in concord. Whoso therefore afflicteth his body, but forsaketh concord, praiseth God indeed in the timbrel, but doth not praise Him in the quire. But often, when certain are raised above the rest by greater knowledge, they are thereby disjoined from fellowship with them; and the more wisdom, as it were, they have, so much the less wise are they in the virtue of concord. Let these, therefore, hear what the Truth speaketh by His own mouth: "Have salt in yourselves, and have peace among yourselves." For salt without peace is not a gift of virtue, but a proof of condemnation. For the wiser each man is, the more guilty is he if he transgress, and he will for this cause deserve punishment inexcusably, inasmuch as if he had been so minded, he could have discreetly avoided sin. And to these it is also rightly spoken by James: "But if ye have bitter envying, and strife is in your hearts, glory not, and be not liars against the truth. That wisdom descendeth not from above, but is earthly, animal, devilish. But the wisdom which is from above is first pure, then peaceable." Pure, indeed, because the thoughts thereof are chaste; and peaceable, because it never disjoineth itself through pride from the fellowship of its neighbours. Those who are at variance are to be admonished to take notice, that so long as they are out of charity with their neighbours, they cannot offer to God the sacrifice of good works. For it is written:

"Si offers munus tuum ad altare, et ibi recordatus fueris, quia frater tuus habet aliquid adversum te, relinque ibi munus tuum ante altare, et vade prius reconciliari fratri tuo; et tunc veniens offeres munus tuum[r]." Ex qua scilicet præceptione pensandum est, quorum hostia repellitur, quam intolerabilis culpa monstratur. Nam cum mala cuncta bonis sequentibus diluantur, pensemus quanta sint mala discordiæ, quæ nisi extincta funditus fuerint, bonum subsequi non permittunt. Admonendi sunt discordes, ut si aures a mandatis cœlestibus declinant, mentis oculos ad considerandæ ea quæ in infimis versantur aperiant: quod sæpe aves unius ejusdemque generis sese socialiter volando non deserunt, et quod gregatim animalia bruta pascuntur. Quia si solerter aspicimus, concordando sibi irrationalis natura indicat, quantum malum per discordiam rationalis natura committat, quando hæc a rationis intentione perdidit, quod illa motu naturali custodit.

At contra admonendi sunt pacati, ne dum plus quam necesse est, pacem quam possident amant, ad perpetuam pervenire non appetant. Plerumque enim gravius intentionem mentium rerum tranquillitas tentat: ut quo non sunt molesta quæ tenent, eo minus amabilia fiant quæ vocant; et quo delectant præsentia, eo non inquirantur æterna. Unde et per semetipsam Veritas loquens, cum terrenam pacem a superna distingueret, atque ad venturam discipulos ex præsenti provocaret, ait: "Pacem relinquo vobis, pacem meam

[r] Matth. v. 23, 24.

"If thou offer thy gift at the altar, and shalt have there remembered that thy brother hath somewhat against thee, leave there thy gift before the altar, and first go to be reconciled with thy brother: and then thou shalt come and offer thy gift." From which precept we are to consider how intolerable their guilt is shewn to be, whose sacrifice is rejected. For whereas all things evil are washed out by good that cometh after, let us consider how great are the evils of discord, which, unless they be utterly quenched, will not allow good to follow. The quarrelsome are to be admonished, that if they turn away their ears from the heavenly commands, they should open the eyes of their soul to regard those things which occur in the lowest places; how that oftentimes birds of one and the same kind as they fly in company, do not forsake one another; and that brute beasts pasture in herds. For if we look at it carefully, unreasoning natures, by agreeing among themselves, teach us how great an evil rational natures commit by disagreement; since they have lost by purpose of reason that which the others keep by natural instinct.

But, on the other hand, the peaceful are to be admonished to take heed lest whiles they love the peace which they possess more than they need, they desire not to come to that which is perpetual. For quietness for the most part sorely trieth the bent of the soul, so that the things which occupy them not being burdensome, those which call upon them become less lovely; and being delighted with things present, for this cause they seek not after things eternal. Whence also the Truth, speaking by His own mouth, saith, when He put a difference between earthly peace and heavenly, and incited His disciples from that which now is to that which is to come, "Peace I leave to you, My peace I give unto you:"

do vobis[s]." Relinquo scilicet transitoriam, do mansuram. Si ergo in ea cor quæ relicta est figitur, numquam ad illam quæ danda est pervenitur. Pax igitur præsens ita tenenda est, et ut diligi debeat et contemni: ne si immoderate diligitur, diligentis animus in culpa capiatur. Unde et admonendi sunt pacati, ne dum nimis humanam pacem desiderant, pravos hominum mores nequaquam redarguant; et consentiendo perversis, ab auctoris sui se pace disjungant: ne dum humana foras jurgia metuunt, interni fœderis discissione feriantur. Quid est enim pax transitoria, nisi quoddam vestigium pacis æternæ? Quid ergo esse dementius potest, quam vestigia in pulvere impressa diligere, sed ipsum a quo impressa sunt non amare? Hinc David dum totum se ad fœdera pacis internæ constringeret, testatur quod cum malis concordiam non teneret, dicens: "Nonne qui te oderunt, Deus, oderam illos, et super inimicos tuos tabescebam? Perfecto odio oderam illos: inimici facti sunt mihi[t]." Inimicos etenim Dei perfecto odio odisse, est et quod facti sunt diligere, et quod faciunt increpare: mores pravorum premere, vitæ prodesse.

Pensandum ergo est, quando ab increpatione quiescitur, quanta culpa cum pessimis pax tenetur; si Propheta tantus hoc velut in hostiam Deo obtulit, quod contra se pro Domino pravorum inimicitias excitavit. Hinc est quod tribus Levi assumtis gladiis per castrorum media transiens, quia feriendis noluit peccatoribus parcere, Deo manus dicta est consecrasse[u]." Hinc Phinees peccantium civium gratiam spernens coëuntes

[s] Joan. xiv. 27. [t] Ps. cxxxviii. 21, 22. [u] Exod. xxxii. 29.

that is, I leave the fleeting; I give that will abide. If, then, the heart be fixed on that which hath been left, it will never come to that which is to be given. Present peace therefore is so to be held fast as that it ought to be both loved and despised; lest if it be loved immoderately, the soul of him that loveth it be taken in a fault. Whence also the peaceful are to be admonished, lest through too great a longing for human peace they fail to rebuke men's corrupt manners; and, by consenting to froward ways, sever themselves from the peace of their Maker: lest while they fear dissensions with men abroad, they be smitten with the breaking asunder of the covenant within. For what is transitory peace, but certain foot-prints of the peace eternal? What then can be more mad than to love foot-prints left in the sand, but not to love Him by whom they are left? Hence David, while he bound himself entirely to the covenants of inward peace, beareth witness that he would not hold concord with evil men, saying, "Did not I hate them, O God, that hate Thee, and did I not pine away because of Thine enemies? I hated them with perfect hatred: they were made enemies unto me." For to hate the enemies of God with perfect hatred, is both to love that they were made, and to chide that they do; to put down the practices of the wicked, and to do good to their life.

It is to be considered, therefore, when rebuke is silent, how great a crime it is when peace is kept with the worst of men; if so great a prophet offered this as it were for a sacrifice to God, that he stirred up the enmity of the wicked against himself for the Lord's sake. Hence it is that the tribe of Levi, having taken their swords and passing through the midst of the camp, are said, in that they would not spare sinners who were to be smitten, to have consecrated their hands to the Lord. Hence, Phinees, spurning the favour of his sinful countrymen, smote them as they were

cum Madianitis perculit, et iram Domini iratus placavit[z]. Hinc per semetipsam Veritas dicit: "Nolite arbitrari, quia venerim pacem mittere in terram. Non veni pacem mittere, sed gladium[y]." Malorum namque cum incaute amicitiis jungimur, culpis ligamur. Unde Josaphat, qui tot de anteacta vita præconiis attollitur, de Achab regis amicitiis pene periturus increpatur. Cui a Domino per Prophetam dicitur: "Impio præbes auxilium, et his qui oderunt Dominum, amicitia jungeris: et idcirco iram quidem Domini merebaris, sed bona opera inventa sunt in te, eo quod abstuleris lucos de terra Juda[z]." Ab illo enim qui summe rectus est, eo ipso jam discrepat, quo perversorum amicitiis vita nostra concordat. Admonendi sunt pacati, ne si ad correptionis verba prosiliant, temporalem pacem sibi perturbare formident. Rursumque admonendi sunt, ut eamdem pacem dilectione integra intrinsecus teneant, quam por invectionem vocis sibi extrinsecus turbant. Quod utrumque provide se David servasse perhibet, cum dicit: "Cum his, qui oderunt pacem, eram pacificus: cum loquebar illis, impugnabant me gratis[a]." Ecce et loquens impugnabatur; et tamen impugnatus erat pacificus: quia nec insanientes cessabat reprehendere, nec reprehensos negligebat amare. Hinc etiam Paulus ait: "Si fieri potest, quod ex vobis est, cum omnibus hominibus pacem habentes[b]." Hortaturus enim discipulos ut pacem cum omnibus haberent præmisit dicens: "Si fieri potest," atque subjunxit: "Quod ex vobis est." Difficile quippe erat ut si male

[z] Num. xxv. 7—9. [y] Matth. x. 34. [z] 2 Par. xix. 2, 3.
[a] Ps. cxix. 7. [b] Rom. xii. 18.

lying with the Madianites; and by his anger appeased the anger of the Lord. Hence, the Truth by His own mouth speaketh: "Think not that I came to send peace upon earth, I am not come to send peace but a sword." For when we are unwarily joined in friendship with the wicked, we are tied to sin. Whence Josaphat, who is extolled by so many commendations concerning his former life, is chidden as though he were almost about to perish utterly for his friendship with king Ahab. For it is said to him by the Lord through the Prophet: "Thou 'givest help to the ungodly, and thou art joined in friendship with them that hate the Lord; and therefore didst thou deserve the wrath of the Lord, but good works have been found in thee for that thou hast taken away the groves from the land of Juda." For in this very thing our life is even now at variance with Him who is supremely righteous, in that it agreeth to friendships with the froward. The peaceful are to be admonished not to fear the disturbance of their temporal peace, if they start forth into words of rebuke. And again, they are to be admonished to keep that same peace inwardly by unbroken charity, which they trouble for themselves outwardly by the voice of reproof. Both which David telleth us that he prudently preserved, when he saith: "With them that hate peace I was peaceable: when I spake unto them they fought against me without a cause." Behold, when he spake he was fought against, and yet when he was fought against he was peaceable: because he neither ceased to reprove those that were raging, nor forgot to love those that were reproved. Hence also Paul saith: "If it be possible, so far as it lieth in you, keep peace with all men." For being about to admonish his disciples to keep peace with all men, he prefaced it by saying: "If it be possible;" and added afterwards, "so far as lieth in you:" for it was difficult, if they should reprove wrong doing, to find

acta corriperent, habere pacem cum omnibus possent. Sed cum temporalis pax in pravorum cordibus ex nostra increpatione confunditur, inviolata necesse est ut in nostro corde servetur. Recte itaque ait: "Quod ex vobis est." Ac si nimirum dicat: Quia pax ex duarum partium consensu subsistit, si ab eis qui corripiuntur expellitur, integra tamen in vestra qui corripitis mente teneatur. Unde idem rursum discipulos admonet, dicens: "Si quis non obedit verbo nostro per epistolam, hunc notate; et non commiscearnini cum illo, ut confundatur[e]." Atque illico adjunxit: "Et nolite ut inimicum existimare illum, sed corripite ut fratrem[f]." Ac si diceret: Pacem cum eo exteriorem solvite, sed interiorem circa illum modullitus custodite; ut peccantis mentem sic vestra discordia feriat, quatenus pax a cordibus vestris nec abnegata discedat.

CAPUT XXIII.

QUOMODO ADMONENDI QUI JURGIA SERUNT, ET PACIFICI.

24. ALITER admonendi sunt seminantes jurgia, atque aliter pacifici. Admonendi namque sunt qui jurgia seminant, ut cujus sint sequaces agnoscant. De apostata quippe Angelo scriptum est, cum bonæ messi inserta fuisset zizania: "Inimicus homo hoc fecit[e]." De cujus etiam membro per Salomonem dicitur: "Homo apostata, vir inutilis, graditur ore perverso, annuit oculis, terit pede, digito loquitur, pravo corde machinatur malum, et omni tempore jurgia seminat[f]." Ecce,

[e] 2 Thess. iii. 14. Matth. xiii. 28.
[f] 2 Thess. iii. 15. Prov. vi. 12—14.

it possible to keep peace with all men. But though temporal peace be overthrown in the hearts of the wicked by our rebuke, it must needs be preserved unharmed in our heart. Rightly, therefore, saith he: "So far as lieth in you." As though indeed he were to say: Seeing that peace standeth in the consent of two parties, if it be driven away by those who are reproved, yet let it be kept whole in the souls of you who reprove. Whence he also admonisheth his disciples again, saying: "If any man obey not our word by our epistle, note him; and keep no company with him, that he may be confounded." And straightway he added: "Yet count him not as an enemy, but reprove him as a brother." As though he should say: Break with him the outward peace, but guard to the core the inward as concerneth him: to the end that your disagreement may strike the soul of the sinner in such wise that peace depart not from your hearts, even when it is denied to him.

CHAPTER XXIII.

AFTER WHAT MANNER THOSE ARE TO BE ADMONISHED WHO SOW DISSENSIONS, AND THOSE WHO ARE PEACEMAKERS.

24. DIFFERENT admonitions are to be addressed to those who sow dissensions, and to the peacemakers. For those who sow dissensions are to be admonished to see whose followers they are. For it is written of the apostate angel, when tares were sown among the good crop; "An enemy hath done this." And it is also said of a member of him by Solomon: "One that is an apostate, an unprofitable man, walketh with a froward mouth, he winketh with his eyes, he treadeth with his foot; he speaketh with his finger, he imagineth mischief in his evil heart, and at all times soweth dissensions."

quem seminantem jurgia dicere voluit, prius apostatam nominavit; quia nisi more superbientis angeli a conspectu Conditoris prius intus aversione mentis caderet, foras postmodum usque ad seminanda jurgia non veniret. Qui recte describitur quod annuit oculis, digito loquitur, terit pede. Interior namque est custodia, quæ ordinata servat exterius membra. Qui ergo statum mentis perdidit, subsequenter foras in inconstantiam motionis fluit, atque exteriori mobilitate indicat, quod nulla interius radice subsistat. Audiant jurgiorum semĭnatores quod scriptum est: "Beati pacifici, quoniam filii Dei vocabuntur[s]." Atque e diverso colligant, quia si filii Dei vocantur qui pacem faciunt, proculdubio satanæ sunt filii qui confundunt. Omnes autem, qui per discordiam separantur a viriditate dilectionis, arefiunt. Qui etsi boni operis fructus in suis actionibus proferunt, profecto nulli sunt, quia non ex unitate caritatis oriuntur. Hinc ergo perpendant seminantes jurgia, quam multipliciter peccant: qui dum unam nequitiam perpetrant, ab humanis cordibus cunctas simul virtutes eradicant. In uno enim malo innumera peragunt; quia seminando discordiam, caritatem, quæ nimirum virtutum omnium mater est, extinguunt. Quia autem nihil pretiosius est Deo virtute dilectionis, nil est desiderabilius diabolo extinctione caritatis. Quisquis ergo seminando jurgia dilectionem proximorum perimit, hosti Dei familiarius servit; quia qua ille amissa cecidit, hanc iste vulneratis cordibus subtrahens, eis iter ascensionis abscidit.

At contra admonendi sunt pacifici, ne tantæ actionis

[s] Matth. v. 9.

Behold, him whom he would speak of as a sower of dissensions he first of all called an apostate; because, unless he had first like the proud angel fallen away within from the presence of his Maker by the alienation of his soul, he would not afterwards have come to the sowing of dissensions abroad. And he is rightly described as winking with his eyes, speaking with his finger, and treading with his foot. For it is the inward watch which keepeth the limbs orderly without. He therefore who hath lost the settled state of his soul runneth away afterwards into unsettled motions outwardly, and sheweth by his outward restlessness that he is grounded on no root within. Let the sowers of dissensions hear that which is written; "Blessed are the peacemakers, for they shall be called the children of God." And let them gather by the rule of contrary, that if they are called the children of God who make peace, without doubt they are the children of Satan who overthrow it. But all who are separated by discord from the greenness of brotherly love are dried up. And although they bring forth the fruits of good works in their actions, yet are they in truth nothing; because they spring not from the unity of charity. For this cause therefore let those who sow dissensions weigh well in how many ways they offend: for in committing one iniquity they root out all virtues at once from the hearts of men. For by one evil they accomplish evils without number: since by sowing discord they put an end to charity, which is indeed the mother of all virtues. And since nothing is more precious to God than the virtue of brotherly love, nothing is more acceptable to the devil than the putting an end to charity. Whosoever, therefore, destroyeth the love of neighbours by sowing quarrels, serveth God's enemy as a familiar friend; since by taking away from wounded hearts that by the loss whereof he fell, he hath cut off from them the way to rise.

But, on the other hand, the peacemakers are to be ad-

pondus levigent, si inter quos fundare pacem debeant ignorent. Nam sicut multum nocet si unitas desit bonis, ita valde est noxium si non desit malis. Si ergo perversorum nequitia in pace jungitur, profecto eorum malis actibus robur augetur; quia quo sibi in malitia congruunt, eo se robustius bonorum afflictionibus illidunt. Hinc namque est quod contra damnati illius vasis videlicet Antichristi prædicatores divina voce beato Job dicitur: "Membra carnium ejus cohærentia sibi [h]." Hinc sub squamarum specie de ejus satellitibus perhibetur: "Una uni conjungitur, et ne spiraculum quidem incedit per eas[i]." Sequaces quippe illius, quo nulla inter se discordiæ adversitate divisi sunt, eo in bonorum gravius nece glomerantur. Qui ergo iniquos pace sociat, iniquitati vires administrat; quia bonos deterius deprimunt, quos et unanimiter persequuntur. Unde prædicator egregius gravi Pharisæorum Sadducæorumque persecutione deprehensus, inter semetipsos dividere studuit, quos contra se graviter unitos vidit, cum clamavit dicens: "Viri fratres, ego Pharisæus sum, filius Pharisæorum, de spe et resurrectione mortuorum ego judicor[j]." Dumque Sadducæi spem resurrectionemque mortuorum esse denegarent, quam Pharisæi juxta sacri eloquii præcepta crederent, facta in persecutorum unanimitate dissensio est, et divisa turba illæsus Paulus exivit, quæ hunc unita prius immaniter pressit. Admonendi itaque sunt, qui faciendæ pacis studiis occupantur, ut pravorum mentibus

[h] Job. xli. 14. [i] Job. xli. 7. [j] Act. xxiii. 6.

monished to take heed lest they detract from the weight of such an occupation, if they know not between whom they ought to establish peace. For as it is a sore hurt if unity be wanting to the good, so is it a great mischief if it be not wanting among the evil. Wherefore, if the iniquity of the froward be joined together in peace, their strength for ill deeds is of a surety increased; for in so far as they agree one with another in wickedness, by so much the more stoutly do they throw themselves into the persecution of the good. Hence forsooth is it that it is said by the Divine voice to the blessed Job against the preachers of that vessel of damnation, to wit, the Antichrist; "The members of his flesh cleave one to another." Hence, under the figure of scales, it is told of his abetters: "One is joined to another, and not even a breathing-hole cometh betwixt them." For his followers, being divided by no opposition of discord amongst themselves, are the more fatally assembled together for the destruction of the good. He therefore that maketh the unrighteous to be associated in peace, furnisheth strength to unrighteousness: for they beat the good down more sorely when they even persecute them with one mind. Whence the excellent Preacher, being overtaken by the bitter persecution of the Pharisees and Sadducees, strove to divide those between themselves, whom he saw direfully united against himself, when he cried saying: "Men, brethren, I am a Pharisee, the son of Pharisees; concerning the hope and resurrection of the dead am I judged." And while the Sadducees denied that there was any hope or resurrection of the dead, which the Pharisees according to the sayings of Holy Writ believed, there arose a difference amidst the agreement of his persecutors, and the multitude being divided, Paul escaped unhurt; whereas before, when they were united, they pressed upon him fiercely. Those therefore who are taken up with the desire of making peace, are to be admonished, that they ought

prius amorem debeant internæ pacis infundere, quatenus eis postmodum valeat exterior pax prodesse: ut dum eorum cor in illius cognitione suspenditur, nequaquam ad nequitiam ex hujus perceptione rapiatur: dumque supernam provident, terrenam nullo modo ad usum suæ deteriorationis inclinent. Cum vero perversi quique tales sunt, ut nocere bonis nequeant, etiamsi concupiscant, inter hos nimirum debet terrena pax construi, et priusquam ab eis valeat superna cognosci: ut hi scilicet quos contra dilectionem Dei malitia suæ impietatis exasperat, saltem ex proximi amore mansuescant; et quasi e vicino ad melius transeant, ut ad illam quæ a se longe est, pacem Conditoris ascendant.

CAPUT XXIV.

QUOMODO ADMONENDI RUDES IN DOCTRINA SACRA, ET DOCTI, SED NON HUMILES.

25. ALITER admonendi sunt qui sacræ Legis verba non recte intelligunt; atque aliter qui recte quidem intelligunt, sed hæc humiliter non loquuntur. Admonendi enim sunt qui sacræ Legis verba non recte intelligunt, ut perpendant, quia saluberrimum vini potum in veneni sibi poculum vertunt, ac per medicinale ferrum vulnere mortali se feriunt, dum per hoc in se sana perimunt, per quod salubriter abscindere sauciata debuerunt. Admonendi sunt, ut perpendant quod

first to pour the love of inward peace into the souls of the wicked, to the end that outward peace may be able afterward to profit them: to the intent that whiles their heart is hanging upon the knowledge of the former, it be in no wise hurried to iniquity by participation in the latter: and whiles they provide for that above, they in no wise turn that which is on earth to the purpose of their own detriment. But when all the froward are such as cannot harm the good, even if they desire to do so, between these, certainly, earthly peace ought to be secured even before that which is from above can be known by them; namely, to the end that these whom the wickedness of their own ungodliness embittereth against the love of God, may at least be softened by the love of their neighbours; and pass, as it were, from a neighbouring spot to something better, so as to rise to that peace with their Maker which is far from them.

CHAPTER XXIV.

AFTER WHAT MANNER THOSE WHO ARE UNSKILFUL IN SACRED LEARNING ARE TO BE ADMONISHED; AND THOSE WHO ARE LEARNED BUT NOT LOWLY.

25. DIFFERENT admonitions are to be addressed to those who misunderstand the words of the holy Law, and to those who understand them rightly enough, but speak not of them with lowliness. Those who misunderstand the words of the holy Law are to be admonished to consider that they turn a most healthful draught of wine into a cup of poison, and give themselves a deadly wound with the instrument of healing, when they do away in themselves with sound things by means of that by which they ought to have cut off to their health the things that were wounded. They are to be ad-

Scriptura sacra in nocte vitæ præsentis quasi quædam nobis lucerna sit posita, cujus nimirum verba dum non recte intelligunt, de lumine tenebrescunt. Quos videlicet ad intellectum pravum intentio perversa non raperet, nisi prius superbia inflaret. Dum enim se præ ceteris sapientes arbitrantur, sequi alios ad melius intellecta despiciunt: atque ut apud imperitum vulgus scientiæ sibi nomen extorqueant, student summopere et ab aliis recte intellecta destruere, et sua perversa roborare. Unde bene per Prophetam dicitur: "Secuerunt prægnantes Galaad ad dilatandum terminum suum[k]." Galaad namque acervus testimonii interpretatur[l]. Et quia cuncta simul congregatio Ecclesiæ per confessionem servit testimonio veritatis, non incongrue per Galaad Ecclesia exprimitur, quæ ore cunctorum fidelium de Deo quæque vera sunt testatur. Prægnantes autem vocantur animæ, quæ intellectum verbi ex divino amore concipiunt, si ad perfectum tempus veniant, conceptam intelligentiam operis ostensione parituræ. Terminum vero suum dilatare est opinionis suæ nomen extendere. Secuerunt ergo prægnantes Galaad ad dilatandum terminum suum; quia nimirum hæretici mentes fidelium, quæ jam aliquid de veritatis intellectu conceperant, perversa prædicatione perimunt, et scientiæ sibi nomen extendunt. Parvulorum corda jam de verbi conceptione gravida, erroris gladio scindunt, et quasi doctrinæ sibi opinionem faciunt. Hos ergo cum conamur instruere, ne perversa sentiant,

[k] Amos i. 13. [l] Gen. xxxi. 47, 48.

monished to consider that Holy Scripture is set as a kind of lantern to us in the night of this present life; but when they misunderstand the words thereof, without doubt they are darkened by the light. And indeed a froward mind would not carry them to a wrong understanding, if pride did not first puff them up. For thinking themselves wise above others, they scorn to follow others to a better understanding of things, and to the intent that they may wring for themselves from the unskilful multitude the name of learning, they strive with all their might to overthrow even the right understanding of things in others, and to confirm their own froward teaching. Whence it is well spoken by the Prophet: "They have ripped up them that were with child in Galaad, to enlarge their own border." For Galaad is interpreted, The heap of witness. And since the whole congregation of the Church serveth together to the witness of the truth by her confession, the Church is not unfitly signified by Galaad; seeing that by the mouth of all the faithful she beareth witness to whatsoever things are true concerning God. But souls are called with child, which, by Divine love, conceive the meaning of the Word, which are also, if they come to their full time, about to bring forth by the manifestation of their works the sense which they have conceived. But to enlarge their own border is to spread abroad the fame of their own opinion. They have therefore ripped up them that were with child in Galaad to enlarge their own border; forasmuch as heretics destroy the souls of the faithful who had conceived something of the meaning of the truth by their froward preaching; and spread themselves a name for knowledge. They cut open with the sword of error the hearts of the little ones already big with their conception of the Word, and make themselves a kind of character for learning. When therefore we attempt to instruct such as these, that they may not hold perverse opinions, we must needs first

admoneamus prius necesse est, ne inanem gloriam quærant. Si enim radix elationis abscinditur, consequenter rami pravæ assertionis arefiunt. Admonendi sunt etiam, ne errores discordiasque generando, legem Dei quæ idcirco data est ut sacrificia satanæ prohibeat, eamdem ipsam in satanæ sacrificium vertant. Unde per Prophetam Dominus queritur, dicens: "Dedi eis frumentum, vinum et oleum, et argentum multiplicavi eis et aurum, quæ fecerunt Baal[m]." Frumentum quippe a Domino accipimus, quando in dictis obscurioribus subducto tegmine litteræ per medullam spiritus Legis interna sentimus. Vinum suum Dominus nobis præstat, cum Scripturæ suæ alta prædicatione nos debriat. Oleum quoque suum nobis tribuit, cum præceptis apertioribus vitam nostram blanda lenitate disponit. Argentum multiplicat, cum nobis luce veritatis plena eloquia subministrat. Auro quoque nos ditat, quando cor nostrum intellectu summi fulgoris irradiat. Quæ cuncta hæretici Baal offerunt; quia apud auditorum suorum corda corrupte omnia intelligendo pervertunt. Et de frumento Dei, vino atque oleo, argento pariter et auro, satanæ sacrificium immolant; quia ad errorem discordiæ verba pacis inclinant. Unde admonendi sunt ut perpendant, quia dum perversa mente de præceptis pacis discordiam faciunt, justo Dei examine ipsi de verbis vitæ moriuntur.

At contra admonendi sunt qui recte quidem verba Legis intelligunt, sed hæc humiliter non loquuntur; ut in divinis sermonibus, prius quam aliis eos pro-

[m] Osee ii. 8.

admonish them not to seek after vainglory. For if the root of pride be cut away, the boughs of false teaching are by consequence dried up. They are to be admonished also to take heed, lest by breeding errors and strifes, they turn the very law of God, which was given to that end, that it might put a stop to sacrifices to Satan, into a sacrifice to Satan itself. Wherefore the Lord complaineth by the Prophet, saying, "I have given unto them corn, wine and oil; and I have multiplied unto them silver and gold, which they have sacrificed unto Baal." Now we receive corn from the Lord when in dark sayings, the husk of the letter being drawn off, we perceive by the marrow of the Spirit the inner meaning of the Law. The Lord setteth before us His wine when He intoxicateth us with the deep preaching of His Scriptures. He giveth us also His oil when by His more open precepts He ordereth our life with gentle softness. He multiplieth silver when He supplieth unto us His words full of the light of truth. He enricheth us also with gold when He lighteth up our heart with the understanding of the glory most high. And all these things heretics offer unto Baal: because in the hearts of their hearers they pervert them all by understanding them in a corrupt sense. And of the corn, wine, and oil of God, of the silver likewise and the gold, they present a sacrifice to Satan; because they wrest the words of peace unto the error of discord. Wherefore they are to be admonished to consider, that when by their froward heart they create discord out of the injunctions of peace, they themselves through the just judgment of God die by the words of life.

But, on the other hand, those who have a right understanding of the words of the Law, but speak not of them humbly, are to be admonished to examine themselves by the sayings of God, before they put them forth to others; lest

ferant, semetipsos requirant, ne insequentes aliorum facta se decerant; et cum recte cuncta de sacra Scriptura sentiunt, hoc solum quod per illam contra elatos dicitur, non attendant. Improbus quippe et imperitus est medicus, qui alienum mederi appetit, et ipse vulnus quod patitur nescit. Qui igitur verba Dei humiliter non loquuntur, profecto admonendi sunt, ut cum medicamina ægris apponunt, prius virus suæ pestis inspiciant, ne alios medendo ipsi moriantur. Admoneri debent, ut considerent ne a virtute dicti dicendi qualitate discordent, ne loquendo aliud, et ostendendo aliud prædicent. Audiant itaque quod scriptum est: "Si quis loquitur, quasi sermones Dei[a]." Qui ergo verba quæ proferunt ex propriis non habent, cur quasi de propriis tument? Audiant quod scriptum est: "Sicut ex Deo coram Deo in Christo loquimur[b]." Ex Deo enim coram Deo loquitur, qui prædicationis verbum et quia a Deo accepit intelligit, et placere per illud Deo non hominibus quærit. Audiant quod scriptum est: "Abominatio Domini est omnis arrogans[c]." Quia videlicet dum in verbo Dei gloriam propriam quærit, jus dantis invadit; eumque laudi suæ postponere nequaquam metuit, a quo hoc ipsum quod laudatur accepit. Audiant quod prædicatori per Salomonem dicitur: "Bibe aquam de cisterna tua, et fluenta putei tui. Deriventur fontes tui foras, et in plateis aquas divide. Habeto eas solus, nec sint alieni participes tui[d]." Aquam quippe præ-

[a] 1 Petr. iv. 11. [b] 2 Cor. ii. 17. [c] Prov. xvi. 5.
[d] Prov. v. 15—17.

while they follow up other men's deeds, they leave themselves behind; and having in all points right opinions concerning Holy Writ, they fail only to attend to that which is spoken thereby against them that are puffed up. For he is a sorry and unskilful physician who desireth to heal another man's wound, and is ignorant of that which he himself beareth. Those therefore who speak not the words of God humbly, are certainly to be admonished, while they apply medicines to the sick, to look first at the venom of their own disease, lest in healing others they die themselves. They ought to be admonished to look well that they disagree not in the character of their speaking with the goodness of that they speak; that they preach not one thing by their words and another by their example. Let them, therefore, hear that is written: "If any man speak; as the oracles of God." Why, therefore, do those who have not of their own the words which they utter, plume themselves on them as though they were their own? Let them hear that is written: "Even as of God, in the sight of God, speak we in Christ." For he speaketh of God, in the sight of God, who both understandeth that he hath received the word of preaching from God, and seeketh by it to please God, not men. Let them hear that is written: "Every one that is proud is an abomination to the Lord." For truly, when he seeketh his own glory in the word of God, he trespasseth on the rights of the Giver; and is not afraid to set his own praise before Him from whom he hath received the very thing that is praised. Let them hear that which is spoken unto the preacher by Solomon: "Drink water from thine own cistern, and the streams of thy own well. Let thy springs be shed abroad, and deal out waters in the streets. Keep them thyself alone, and let not strangers be partakers with thee." Now the preacher drinketh water from his own cistern, when, retiring

dicator de cisterna sua bibit, cum ad cor suum rediens, prius audit ipse quod dicit. Bibit sui fluenta putei, si sui irrigatione verbi infunditur. Ubi bene subjungitur: "Deriventur fontes tui foras, et in plateis aquas divide[r]." Rectum quippe est ut ipse prius bibat, et tunc prædicando aliis influat. Fontes namque foras derivare, est exterius aliis vim prædicationis infundere. In plateis autem aquas dividere, est in magna auditorum amplitudine juxta uniuscujusque qualitatem divina eloquia dispensare. Et quia plerumque inanis gloriæ appetitus subrepit dum sermo Dei ad multorum notitiam currit, postquam dictum est: "In plateis aquas divide," recte subjungitur: "Habeto eas solus, nec sint alieni participes tui[s]." Alienos quippe malignos spiritus vocat, de quibus per Prophetam tentati hominis voce dicitur: "Alieni insurrexerunt in me, et fortes quæsierunt animam meam[t]." Ait ergo: Aquas et in plateis divide, et tamen solus habe. Ac si apertius dicat: Sic necesse est ut prædicationi exterius servias, quatenus per elationem te immundis spiritibus non conjungas, ne in divini verbi ministerio hostes tuos ad te participes admittas. Aquas ergo et in plateis dividimus, et tamen soli possidemus, quando et exterius late prædicationem fundimus, et tamen per eam humanas laudes assequi minime ambimus.

[r] Prov. v. 16. [s] Prov. v. 17. [t] Ps. liii. 5.

into his own heart, he first heareth that which he speaketh. He drinketh the streams of his own well if he be moistened with the watering of his own words. And it is well added there: "Let thy springs be shed abroad, and deal out waters in the streets." For it is right first to drink one's self, and then to overflow to others by preaching. For to shed springs abroad is to pour the force of preaching into others externally; and to deal out waters in the streets, is to dispense the Divine oracles among the great multitude of hearers according to each one's character. And since the desire of vainglory for the most part creepeth in when the word of God hath free course unto the knowledge of many, after it hath been said, "Deal out waters in the streets," it is rightly added, "Keep them thyself alone, and let not strangers be partakers with thee." He calleth the malignant spirits strangers; concerning whom it is said by the Prophet in the words of a man under temptation: "Strangers have risen up against me, and strong ones have sought after my soul." He saith, therefore, both deal out waters in the streets, and yet keep them thyself alone: as though he should say more plainly, "Thou must of necessity in such wise do service outwardly to preaching, as not to join thyself, by being puffed up, to the company of unclean spirits; lest in the ministry of the Divine Word thou let in thine enemies unto thee to be partakers with thee." We therefore both deal out waters in the streets, and yet possess them ourselves alone, when externally we pour forth preaching far and wide, and yet have no ambition to attain thereby to the praises of men.

CAPUT XXV.

QUOMODO ADMONENDI QUI OFFICIUM PRÆDICATIONIS NIMIA HUMILITATE DETRECTANT, ET QUI PRÆCIPITI FESTINATIONE OCCUPANT.

26. ALITER admonendi sunt qui cum prædicare digne valeant, præ nimia humilitate formidant; atque aliter admonendi sunt quos a prædicatione imperfectio vel ætas prohibet, et tamen præcipitatio impellit. Admonendi namque sunt qui cum prædicare utiliter possunt, immoderata tamen humilitate refugiunt, ut ex minori consideratione colligant, quantum in majoribus rebus delinquant. Si enim indigentibus proximis ipsi quas haberent pecunias absconderent, adjutores proculdubio calamitatis extitissent. Quo ergo reatu constringantur aspiciant, qui dum peccantibus fratribus verbum prædicationis subtrahunt, morientibus mentibus vitæ remedia abscondunt. Unde et bene quidam sapiens dicit: "Sapientia abscondita et thesaurus invisus, quæ utilitas in utrisque[a]?" Si populos fames attereret, et occulta frumenta ipsi servarent, auctores proculdubio mortis existerent. Qua itaque plectendi sunt pœna considerent, qui cum fame verbi animæ pereant, ipsi panem perceptæ gratiæ non ministrant. Unde et bene per Salomonem dicitur: "Qui abscondit frumenta, maledicetur in populis[b]." Frumenta quippe abscondere est prædicationis sanctæ apud se verba retinere. In populis autem talis quisque maledicitur;

[a] Eccli. xx. 32. [b] Prov. xi. 26.

CHAPTER XXV.

AFTER WHAT MANNER THEY ARE TO BE ADMONISHED WHO REFUSE THE OFFICE OF PREACHING THROUGH TOO GREAT LOWLINESS OF MIND, AND THOSE WHO SEIZE THEREUPON WITH HEADLONG HASTE.

26. DIFFERENT admonitions are to be addressed to those who, when they might preach worthily, are in dread through too great lowliness; and to those who are kept back from preaching by their imperfection or time of life, and yet driven to it by hastiness. For those who, when they might usefully preach, shrink from it through immoderate lowliness of mind, are to be admonished to gather from a lower consideration how greatly they offend in higher matters. For if they should themselves hide from needy neighbours the money that they possessed, they would without doubt have been helpers of their misfortune. Let them see, therefore, in what guilt they are entangled, if by withdrawing the word of preaching from brethren in sin, they hide the medicine of life from dying souls. Whence also a certain wise man well saith: "Wisdom that is hidden, and a treasure that is not seen, what profit is there in them both?" If a famine were wasting the people, and they kept corn stowed away, without doubt they would be the authors of death. Let them think, therefore, with what punishment they are to be visited, who, when souls are perishing for famine of the word, themselves minister not the bread of grace received. Whence also it is well said by Solomon: "He that hideth corn shall be cursed among the people." For to hide corn is to keep the words of sacred preaching to himself. But every one that is such

quia in solius culpa silentii pro multorum quos corrigere potuit pœna damnatur. Si medicinalis artis minime ignari secandum vulnus cernerent, et tamen secare recusarent, profecto peccatum fraternæ mortis ex solo torpore committerent. Quanta ergo culpa involvantur aspiciant, qui dum cognoscunt vulnera mentium, curare ea negligunt sectione verborum. Unde et bene per Prophetam dicitur: "Maledictus qui prohibet gladium suum a sanguine[y]." Gladium quippe a sanguine prohibere, est prædicationis verbum a carnalis vitæ interfectione retinere. De quo rursum gladio dicitur: "Et gladius meus manducabit carnes[z]."

Hi itaque cum apud se sermonem prædicationis occultant, divinas contra se sententias terribiliter audiant, quatenus ab eorum cordibus timorem timor expellat. Audiant quod talentum qui erogare noluit, cum sententia damnationis amisit[a]. Audiant quod Paulus eo se a proximorum sanguine mundum credidit, quo feriendis eorum vitiis non pepercit, dicens: "Contestor vos hodierna die, quia mundus sum a sanguine omnium: non enim subterfugi quominus annuntiarem omne consilium Dei vobis[b]." Audiant quod voce angelica Johannes admonetur, cum dicitur: "Qui audit, dicat: Veni[c]." Ut nimirum cui se vox interna insinuat, illuc etiam clamando alios quo ipse rapitur trahat; ne clausas fores etiam vocatus inveniat, si vocanti vacuus appropinquat. Audiant quod Isaias, quia a verbi ministerio tacuit, illustratus superno lumine, magna

[y] Jer. xlviii. 10. [z] Deut. xxxii. 42. [a] Matth. xxv. 24, &c. [b] Act. xx. 26, 27. [c] Apoc. xxii. 17.

is cursed among the people, because by the sole fault of silence he is condemned for the punishment of those many whom he might have corrected. If men not unskilled in the art of medicine saw a wound that ought to be lanced, and yet refused to lance it, they would certainly by their mere sluggishness commit the crime of a brother's murder. Let them, therefore, behold in how great guilt they are involved, who, knowing the wounds of souls, neglect to heal them with the lancet of the word. Whence also it is well spoken by the Prophet: "Cursed is he that keepeth back his sword from blood." Now, to keep back the sword from blood, is to hold back the word of preaching from cutting to pieces the carnal life. Of which sword it is said again, "And my sword shall devour flesh."

Let these therefore, when they hide the words of preaching in themselves, hear with terror the divine sentences against them, to the end that one fear may drive another out of their hearts. Let them hear that he who would not spend his talent lost it, with a sentence of condemnation. Let them hear that Paul thought himself pure from the blood of his neighbours only because he had not spared their vices that were to be lashed, saying: "I call you to record this day that I am pure from the blood of all; for I have not shunned to declare unto you all the counsel of God." Let them be told that John is admonished by the voice of an angel, when it is said: "Let him that heareth say, Come." To the end, doubtless, that he to whom the inward voice maketh itself heard may by crying to others draw them thither whereunto he himself is carried; lest even he that is called find the doors shut, if he draw near unto him that calleth him empty-handed. Let them hear that Isaias, forasmuch as he held his peace from the ministry of the Word, being illuminated by light from above, rebuketh himself with a great

voce pœnitentiæ se ipse reprehendit, dicens: "Væ mihi quia tacui[d]." Audiant quod per Salomonem in illum prædicationis scientia multiplicari promittitur, qui in hoc quod jam obtinuit, torporis vitio non tenetur. Ait namque: "Anima, quæ benedicit, impinguabitur; et qui inebriat, ipse quoque inebriabitur[e]." Qui enim exterius prædicando benedicit, interioris augmenti pinguedinem recipit; et dum vino eloquii auditorum mentem debriare non desinit, potu multiplicati muneris debriatus excrescit. Audiant quod David hoc Deo in munere obtulit, quod prædicationis gratiam quam acceperat, non abscondit, dicens: "Ecce labia mea non prohibebo, Domine, tu cognovisti; justitiam tuam non abscondi in corde meo: veritatem tuam et salutare tuum dixi[f]." Audiant quod sponsi colloquio ad sponsam dicitur: "Quæ habitas in hortis, amici auscultant: fac me audire vocem tuam[g]." Ecclesia quippe in hortis habitat, quæ ad viriditatem intimam exculta plantaria virtutum servat. Cujus vocem amicos auscultare, est electos quosque verbum prædicationis illius desiderare; quam videlicet vocem sponsus audire desiderat, quia ad prædicationem ejus per electorum suorum animas anhelat. Audiant, quod Moyses, cum irascentem Deum populo cerneret, et assumi ad ulciscendum gladios juberet; illos a parte Dei denuntiavit existere, qui delinquentium scelera inconcunctanter ferirent, dicens: "Si quis Domini est, jungatur mihi: ponat vir gladium super femur suum: ite et redite de porta usque ad portam per medium

[d] Isai. vi. 5. [e] Prov. xi. 25. [f] Ps. xxxix. 10, 11. [g] Cant. viii. 13.

voice of repentance, saying: "Woe unto me: for I have held my peace!" Let them hear that the knowledge of preaching is promised by Solomon to be multiplied upon him, who is not held by the sin of sluggishness in that whereunto he hath already attained. For, saith he, "The soul which blesseth shall be made fat, and he that maketh drunken shall be made drunken also himself." For he that blesseth outwardly by preaching, receiveth the fatness of inward enlargement; and whiles he ceaseth not to make the soul of his hearers drunken with the Divine doctrine, he groweth the more intoxicated with the drink of multiplied gifts. Let them hear that David offered this to God for a gift, that he had not hid the grace of preaching which he had received, saying: "Lo, I will not refrain my lips; O Lord, Thou hast known it: I have not hid Thy righteousness within my heart, I have declared Thy truth and Thy salvation." Let them hear that in the talk of the Bridegroom to the Bride it is said: "O thou that dwellest in the gardens, the friends hearken: make me to hear Thy voice." For the Church dwelleth in gardens who preserveth unto inward greenness the cultivated nurseries of virtues. That the friends hearken for her voice is that all the elect desire the word of her preaching: and, moreover, the Bridegroom desireth to hear that voice, because he panteth for her preaching through the souls of His elect. Let them be told that Moses, when he saw God angry with the people, and bade swords to be girded on for vengeance, declared them to be on God's side who smote the crimes of the offenders without delay, saying: "If any man be the Lord's, let him be joined unto me; let a man put his sword upon his thigh. Go to and fro from gate even to gate through the

castrorum, et occidat unusquisque fratrem et amicum et proximum suum[b]." Gladium quippe super femur ponere est prædicationis studium voluptatibus carnis anteferre; ut cum sancta quis studet dicere, curet necesse est illicitas suggestiones edomare. De porta vero usque ad portam ire est a vitio usque ad vitium, per quod ad mentem mors ingreditur, increpando discurrere. Per medium vero castrorum transire est tanta æqualitate intra Ecclesiam vivere, ut qui delinquentium culpas redarguit, in nullius se debeat favorem declinare. Unde et recte subjungitur: "Occidat vir fratrem et amicum et proximum suum." Fratrem scilicet et amicum et proximum interficit, qui cum punienda invenit, ab increpationis gladio nec eis quos per cognationem diligit, parcit. Si ergo ille Dei dicitur qui ad ferienda vitia zelo divini amoris excitatur; profecto esse se Dei denegat, qui inquantum sufficit, increpare vitam carnalium recusat.

At contra admonendi sunt quos a prædicationis officio vel imperfectio vel ætas prohibet, et tamen præcipitatio impellit, ne dum tanti sibi onus officii præcipitatione arrogant, viam sibi subsequentis meliorationis abscidant; et cum arripiunt intempestive quod non valent, perdant etiam quod implere quandoque tempestive potuissent: atque scientiam, quia incongrue conantur ostendere, juste ostendantur amisisse. Admonendi sunt ut considerent, quod pulli avium si ante pennarum perfectionem volare appetant, unde ire in alta cupiunt, inde in ima merguntur. Admonendi sunt ut considerent, quod structuris re-

[b] Exod. xxxii. 27.

midst of the camp, and let each man slay his brother, and his friend, and his neighbour." Now, to put the sword upon one's thigh, is to set the business of preaching before the pleasures of the flesh; so that when one is in earnest to speak holy words, he must needs be at pains to put down unlawful impulses. But to go from gate even to gate, is to run in rebuking from vice even to vice, through which death entereth in unto the soul. And, to pass through the midst of the camp, is to live within the Church with such impartiality, that he which rebuketh the sins of offenders be bound not to turn aside in favour of any. Whence also it is rightly added: "Let a man slay his brother, and his friend, and his neighbour." In sooth, he killeth his brother and friend and neighbour, who, when he findeth things to be punished, spareth not even them that he loveth on the score of kindred from the sword of rebuke. If, therefore, he is called God's, who is stirred up by the jealousy of Divine love to chastise vices; surely he denieth himself to be God's who refuseth, so far as he is able, to rebuke the life of the carnal.

But, on the other hand, those whom their imperfectness or time of life holdeth back from the office of preaching, and who are yet driven on by hastiness, are to be admonished to beware lest when they take on them by hastiness the burden of such an office, they cut away from themselves the path of future amendment; and when they snatch unseasonably at that for which they are not strong enough, they destroy also that which they might at some time have fulfilled in due season; and be shewn righteously to have lost their knowledge, because they endeavour to shew it in an unseemly manner. They are to be admonished to observe, that if the young of birds desire to fly before their feathers be fully grown, they are by their eagerness to go aloft plunged into the depths. They are to be admonished to consider, that if

centibus necdum solidatis, si tignorum pondus superponitur, non habitaculum, sed ruina fabricatur. Admonendi sunt ut considerent, quod conceptas soboles feminæ si priusquam plene formentur proferunt, nequaquam domos, sed tumulos replent. Hinc est enim, quod ipsa Veritas, quæ repente quos vellet roborare potuisset; ut exemplum sequentibus daret, ne imperfecti prædicare præsumerent, postquam plene discipulos de virtute prædicationis instruxit, illico adjunxit: "Vos autem sedete in civitate quoadusque induamini virtute ex alto[1]." In civitate quippe consedemus, si intra mentium nostrarum nos claustra constringimus, ne loquendo exterius evagemur; ut cum virtute divina perfecte induimur, tunc quasi a nobismetipsis foras etiam alios instruentes exeamus. Hinc per quemdam sapientem dicitur: "Adolescens loquere in causa tua vix: et si bis interrogatus fueris, habeat initium responsio tua[k]." Hinc est, quod idem Redemtor noster, cum in cœlis sit conditor, et ostensione suæ potentiæ semper doctor Angelorum, ante tricennale tempus in terra magister noluit fieri hominum: ut videlicet præcipitatis vim saluberrimi timoris infunderet, cum ipse etiam qui labi non posset, perfectæ vitæ gratiam non nisi perfecta ætate prædicaret. Scriptum quippe est: "Cum factus esset annorum duodecim, remansit puer Jesus in Jerusalem[l]." De quo a parentibus requisito, paulo post subditur: "Invenerunt illum in templo sedentem in medio doctorum, audientem illos et interrogantem[m]." Vigilanti

[1] Luc. xxiv. 49.
[k] Eccli. xxxii. 10.
[l] Luc. ii. 42, 43.
[m] Luc. ii. 46.

a weight of timber be laid upon new walls which are not yet hardened, it is not a dwelling which is framed, but a ruin. They must be admonished to consider, that if women bring forth the offspring that they have conceived before they be fully formed, they do not stock houses, but tombs. Hence it is that the Truth Himself, who could have strengthened those He would all of a sudden; to give an example to those who should come after, that the imperfect should not presume to preach, after He had fully instructed His disciples concerning the virtue of preaching, at once added: "But sit ye in the city until such time as ye be endued with power from on high." Now we sit together in the city, if we bind ourselves within the bars of our own souls, that we stray not abroad by speaking; to the end that when we are perfectly endued with Divine power, we may then, as it were, go out of doors from ourselves by instructing others also. Hence it is said by a certain wise man: "Young man, scarce speak in thine own cause; and if thou have been twice asked, then let thine answer have a beginning." Hence it is that the same our Redeemer, though He be in heaven the Maker and, by the manifestation of His power, at all times the Teacher of angels, would not on earth become the Master of men before the age of thirty; in order, that was, to infuse the force of most wholesome fear into the hasty, when even He Himself, who could not slip, did not preach the grace of perfect living, except when He was of perfect age. For it is written: "When He was twelve years old, the child Jesus tarried in Jerusalem." And a little after, concerning His being sought by His parents, it is added: "They found Him in the Temple sitting in the midst of the doctors, hearing them and asking them questions." It is therefore to be considered

itaque consideratione pensandum est, quod cum Jesus annorum duodecim dicitur in medio doctorum sedens, non docens, sed interrogans invenitur. Quo exemplo scilicit ostenditur, ne infirmus docere quis audeat, si ille puer doceri interrogando voluit, qui per divinitatis potentiam verbum scientiæ ipsis suis doctoribus ministravit. Cum vero per Paulum discipulo dicitur: "Præcipe hæc et doce: nemo adolescentiam tuam contemnat[a];" sciendum nobis est, quia in sacro eloquio aliquando adolescentia juventus vocatur. Quod citius ostenditur, si Salomonis ad medium verba proferantur, qui ait: "Lætare juvenis in adolescentia tua[b]." Si enim utraque unum esse non decerneret, quem monebat in adolescentia, juvenem non vocaret.

CAPUT XXVI.

QUOMODO ADMONENDI QUIBUS OMNIA EX SENTENTIA SUCCEDUNT, ET QUIBUS NULLA.

27. ALITER admonendi sunt qui in hoc quod temporaliter appetunt, prosperantur; atque aliter qui ea quidem quæ mundi sunt concupiscunt, sed tamen adversitatis labore fatigantur. Admonendi namque sunt qui in hoc quod temporaliter appetunt prosperantur; ne cum cuncta ad votum suppetunt, dantem quærere negligant; sed in his quæ dantur animum figant; ne peregrinationem pro patria diligant, ne subsidia itineris in obstacula perventionis vertant, ne nocturno lunæ lumine delectati, claritatem solis

[a] 1 Tim. iv. 12. [b] Eccle. xi. 9.

with watchful attention, that when Jesus at twelve years old is spoken of as sitting in the midst of the doctors, He is not found teaching, but asking questions. By which example of a truth it is shewn, that no weakling should dare to teach, when that Child was pleased to be taught by asking questions, Who, by the power of His Divinity, supplied the word of knowledge to His very teachers. But when it is said by Paul to his disciples, "These things command and teach, let no man despise thy youth," we must understand that in the sacred language manhood is sometimes called youth. And this is quickly proved, if we produce the words of Solomon, who saith: "Rejoice, O young man, in thy youth." For if he did not mean that both were one, he would not call him a young man whom he was exhorting in his youth.

CHAPTER XXVI.

AFTER WHAT MANNER THEY ARE TO BE ADMONISHED TO WHOM ALL THINGS TURN OUT AS THEY WOULD WISH, AND THOSE WITH WHOM IT IS NOTHING SO.

27. DIFFERENT admonitions are to be addressed to those who are prosperous in that which they desire in regard to the things of time, and to those who covet indeed the things of the world, but yet are wearied with the toils of adversity. For those who prosper in that which they desire for time, are to be admonished to take heed, lest while all things turn out according to their wishes, they neglect to seek the Giver, but fix their minds on the things that are given; lest they love their pilgrimage instead of their own country, lest they turn supplies for their journey into obstacles to their arrival, lest being delighted with the darkling light of the moon, they

videre refugiant. Admonendi itaque sunt, ut quæque in hoc mundo consequuntur, calamitatis solatia, non autem præmia retributionis credant; sed contra favores mundi mentem erigant, ne in eis ex tota cordis delectatione succumbant. Quisquis enim prosperitatem qua utitur, apud judicium cordis melioris vitæ amore non reprimit, favorem vitæ transeuntis in mortis perpetuæ occasionem vertit. Hinc est enim quod sub Idumæorum specie, qui vincendos se prosperitati suæ reliquerunt, in hujus mundi successibus lætantes increpantur, cum dicitur: "Dederunt terram meam sibi in hereditatem cum gaudio, et toto corde et ex animo[p]." Quibus verbis perpenditur, quod non solum quia gaudeant, sed quod toto corde et ex animo gaudeant, districta reprehensione feriantur. Hinc Salomon ait: "Aversio parvulorum interficiet eos, et prosperitas stultorum perdet illos[q]." Hinc Paulus admonet dicens: "Qui emunt, tamquam non possidentes, et qui utuntur hoc mundo, tamquam non utantur[r]." Ut videlicet sic nobis, quæ suppetunt, exterius serviant, quatenus a supernæ delectationis studio animum non inflectant; ne luctum nobis internæ peregrinationis temperent ea, quæ in exilio positis subsidium præbent; et quasi felices in transitoriis non gaudeamus, qui ab æternis nos interim miseros cernimus. Hinc namque est, quod electorum voce dicit Ecclesia: "Læva ejus sub capite meo, et dextera illius amplexabitur me[s]." Sinistram Dei, prosperitatem videlicet vitæ præsentis, quasi sub capite posuit, quam intentione

[p] Ezech. xxxvi. 5.
[q] Prov. i. 32.
[r] 1 Cor. vii. 30.
[s] Cant. ii. 6.

shun the sight of the sun's clearness. They are to be admonished, therefore, to look upon all things that they obtain in this world as the consolations of affliction, and not the prizes of recompence; but to raise up their soul against the favours of the world, that they yield not in regard to them with the whole delight of their hearts. For whosoever putteth not down in the judgment of his heart the prosperity which he enjoyeth, by the love of a better life, turneth the favours of this fleeting life into the occasion of eternal death. Hence it is that those who rejoice in their success in this world are rebuked under the figure of the Idumæans, who had let themselves be overcome by their prosperity, when it is said: "They have given my land unto themselves for an inheritance with joy, with their whole heart, and with their mind." In which words it is observed, that it is not merely because they rejoice, but because they rejoice with their whole heart and with their mind, that they are stricken with severe reproof. Hence Solomon saith: "The turning away of the little ones shall slay them, and the prosperity of fools shall destroy them." Hence Paul giveth admonition, saying: "Those who buy as though they possessed not, and those who use this world as though they used it not." To the end, that is, that the things which are at hand may so minister unto us outwardly, as not to turn away our mind from the desire of heavenly delights; that the grief of our spiritual pilgrimage be not soothed by the things which afford aid to us while we are in exile; and we rejoice not as being happy in transitory pleasures, while in the meanwhile we see ourselves miserable in respect of those which are eternal. For this is the cause that the Church saith by the voice of the elect: "His left hand is under my head, and his right hand shall embrace me." She hath put the left hand of God, that is prosperity in this life, as it were under her head, in that she keepeth

summi amoris premit. Dextera vero Dei eam amplectitur, quia sub æterna ejus beatitudine tota devotione continetur. Hinc rursum per Salomonem dicitur: "Longitudo dierum in dextera ejus, in sinistra vero illius divitiæ et gloria[t]." Divitiæ itaque et gloria, qualiter sint habenda, docuit, quæ posita in sinistra memoravit. Hinc Psalmista ait: "Salvum me fac dextera tua[u]." Neque enim ait manu, sed dextera, ut videlicet cum dexteram diceret, quia æternam salutem quæreret, indicaret. Hinc rursum scriptum est: "Dextera manus tua Domine confregit inimicos[x]." Hostes enim Dei etsi in sinistra ejus proficiunt, dextera franguntur: quia plerumque pravos vita præsens elevat, sed adventus æternæ beatitudinis damnat.

Admonendi sunt, qui in hoc mundo prosperantur, ut solerter considerent, quia præsentis vitæ prosperitas aliquando ideirco datur, ut ad meliorem vitam provocet, aliquando vero, ut in æternum plenius damnet. Hinc est enim, quod plebi Israëliticæ Chanaan terra promittitur, ut quandoque ad æterna speranda provocetur. Neque enim rudis ille populus promissionibus Dei in longinquum crederet, si a promissore suo non etiam e vicino aliquid percepisset. Ut ergo ad æternorum fidem certius roboretur, nequaquam solummodo spe ad res, sed rebus quoque ad spem trahitur. Quod liquido Psalmista testatur, dicens: "Dedit eis regiones gentium, et labores populorum possederunt: ut custodiant justificationes ejus, et legem ejus

[t] Prov. iii. 16. [u] Ps. cvii. 7. [x] Exod. xv. 6.

it down, by the fervency of her highest love. But the right hand of God embraceth her; because she is holden with entire devotion by His eternal blessedness. Hence it is said again by Solomon, "Length of days is in her right hand, and in her left hand riches and honour." He hath shewed, therefore, after what manner riches and honour are to be esteemed, having spoken of them as put in her left hand. Hence the Psalmist saith: "Save me with Thy right hand." For he saith not with Thy hand, but with Thy right hand; namely, that when he said right hand, he might shew that it was eternal salvation that he sought. Hence it is written again: "Thy right hand, O Lord, hath dashed in pieces the enemy." For the enemies of God, although they prosper on His left hand, are broken with His right; since for the most part this present life lifteth up the wicked, but the coming of eternal blessedness condemneth them.

Those who prosper in this world are to be admonished carefully to consider that prosperity in this life is sometimes given to this end, to encourage men to a better life, but sometimes to condemn them for ever more completely. Hence it is that the land of Chanaan is promised to the people of Israel, that they may be encouraged some time or other to hope for things eternal. For that blunt people would not have believed the promises of God at a distance, if they had not also received something from Him, who made them promises, close at hand. To the end, therefore, that they may be more strengthened toward faith in things eternal, they are not merely drawn by hope to realities, but also by realities to hope. Which the Psalmist clearly testifieth, saying: "He hath given them the lands of the heathen; and they have taken the labours of the people in possession; that they may keep His righteous statutes, and seek after

requirant[7]." Sed cum largientem Deum humana mens boni operis responsione non sequitur, unde nutrita pie creditur, inde justius damnatur. Hinc enim per Psalmistam rursum dicitur: "Dejecisti eos, dum allevarentur[8]." Quia videlicet reprobi, cum recta opera divinis muneribus non rependunt, cum totos se hic deserunt, et affluentibus prosperitatibus dimittunt, unde exterius proficiunt, inde ab intimis cadunt. Hinc est, quod in inferno cruciato diviti dicitur: "Recepisti bona in vita tua[9]." Idcirco enim bona hic recepit et malus, ut illic plenius mala reciperet, quia hic fuerat nec per bona conversus.

At contra admonendi sunt, qui ea quidem, quæ mundi sunt, concupiscunt, sed tamen adversitatis labore fatigantur, ut sollicita consideratione perpendant, Creator dispositorque cunctorum quanta super eos gratia vigilat, quos in sua desideria non relaxat. Ægro quippe, quem medicus desperat, concedit, ut cuncta, quæ concupiscit, accipiat. Nam qui sanari posse creditur, a multis quæ appetit prohibetur, et pueris nummos subtrahimus, quibus tota simul patrimonia heredibus reservamus. Hinc ergo de spe æternæ hereditatis gaudium sumant, quos adversitas vitæ temporalis humiliat; quia nisi salvandos in perpetuum cerneret, erudiendos sub disciplinæ regimine divina dispensatio non frenaret. Admonendi itaque sunt, qui in his, quæ temporaliter concupiscunt, adversitatis labore fatigantur, ut sollicite considerent, quod plerumque etiam

[7] Ps. civ. 44. [8] Ps. lxxii. 18. [9] Luc. xvi. 25

His law." But when the soul of man followeth not God in His bounty with the answer of good deeds, then it is more righteously condemned for that wherein it is thought to have been kindly cherished. For, for this cause, it is said again by the Psalmist: "Thou hast cast them down while they were lifted up." That is to say, forasmuch as the reprobate do not repay the Divine gifts with well-doing, when they let themselves go altogether here, and abandon themselves to their abundant prosperity, in their inmost selves they fall by those things in which they make way outwardly. Hence it is that it is said to the rich man in torments in hell, "Thou receivedst good things in thy life." For, for this cause the evil man also received good things here, that he might receive evil things in fuller measure there, because here he had not been converted even by good things.

But, on the other hand, those are to be admonished who covet indeed the things which are of the world, but yet are wearied with the toils of adversity, to weigh with careful attention with what favour the Creator and Dispenser of all things watcheth over those whom He leaveth not to their own desires. For the physician alloweth the sick man, of whom he despaireth, to take everything that he longeth for. For he who it is thought may be cured is kept from many things which he desireth; and we withdraw money from children for whom, as heirs, we at the same time save our whole property. Let them, therefore, take joy from hence in hope of an eternal inheritance, who are brought low by adversity in this life of time; because, unless the Divine Providence saw that they were to be saved for ever, it would not hold them in check that they might be instructed under the guidance of discipline. Those, therefore, who are wearied with the toils of adversity in respect of those things which they covet in time, are to be admonished to observe carefully that for the most part, even when the righteous are

justos, cum temporalis potentia sustollit, velut in laqueo culpa comprehendit. Nam sicut in priori hujus voluminis parte jam diximus, David Deo amabilis rectior fuit in servitio, quam cum pervenit ad regnum [b]. Servus namque amore justitiæ deprehensum adversarium ferire timuit: rex autem persuasione luxuriæ devotum militem etiam sub studio fraudis extinxit [c]. Quis ergo opes, quis potestatem, quis gloriam quærat innoxie, si et illi extiterunt noxia, qui hæc habuit non quæsita? Quis inter hæc sine magni discriminis labore salvabitur, si ille in his culpa interveniente turbatus est, qui ad hæc fuerat Deo eligente præparatus? Admonendi sunt, ut considerent, quia Salomon, qui post tantam sapientiam usque ad idololatriam cecidisse describitur, nihil in hoc mundo priusquam caderet, adversitatis habuisse memoratur, sed concessa sapientia funditus cor deseruit, quod nulla vel minima tribulationis disciplina custodivit [d].

CAPUT XXVII.

QUOMODO ADMONENDI CONJUGATI, ET CÆLIBES.

28. ALITER admonendi sunt conjugiis obligati, atque aliter a conjugii nexibus liberi. Admonendi namque sunt conjugiis obligati, ut cum vicissim quæ sunt alterius cogitant, sic eorum quisque placere studeat conjugi, ut non displiceat Conditori: sic ea quæ hujus mundi sunt agant, ut tamen appetere, quæ Dei sunt,

[b] 1 Reg. xxiv. 18. [c] 2 Reg. xi. 17. [d] 3 Reg. xi. 4.

lifted up by temporal power, they are caught by sin, as it were in a snare. For, as we have already said in the former part of this volume, David, beloved of God, was more upright when he was in servitude than when he came into his kingdom. For when he was a servant he feared, from his love of righteousness, to smite his enemy whom he had taken; but when he was a king, through the persuasion of lechery, he put to death under the device of treachery even his devoted soldier. Who then can seek wealth, or power, or glory, without hurt, when they were hurtful even to him who possessed them unsought? Who shall be saved in the midst of these without the toil of great peril, when he was troubled in the midst of them by the coming in of sin who had been prepared for them by the choice of God? They must be admonished to observe that Solomon, who after the possession of such wisdom is related to have fallen even into idolatry, is not recorded to have experienced any adversity in this world before he fell. But the wisdom that was given unto him utterly left his heart, because it was not guarded by any discipline of tribulation, or by very little.

CHAPTER XXVII.

AFTER WHAT MANNER THE MARRIED AND THE SINGLE ARE TO BE ADMONISHED.

28. DIFFERENT admonitions are to be addressed to those who are under the bond of wedlock, and to those who are free from the ties thereof. For those who are under the bond of wedlock are to be admonished while they take thought in turn for the things of the other, to study each so to please their partner as not to displease their Maker; so to manage the affairs of this world, that they nevertheless leave not off to desire the things of God; so to rejoice in

non omittant: sic de bonis præsentibus gaudeant, ut tamen sollicita intentione mala æterna pertimescant; sic de malis temporalibus lugeant, ut tamen consolatione integra spem in bonis perennibus figant: quatenus dum in transitu cognoscunt esse quod agunt, in mansione quod appetunt, nec mala mundi cor frangant, cum spes bonorum cœlestium roborat; nec bona præsentis vitæ decipiant, cum suspecta subsequentis judicii mala contristant. Itaque animus Christianorum conjugum et infirmus et fidelis, qui et plene cuncta temporalia despicere non valet, et tamen æternis se conjungere per desiderium valet; quamvis in delectatione carnis interim jaceat, supernæ spei refectione convalescat. Et si habet quæ mundi sunt in usu itineris, speret quæ Dei sunt in fructu perventionis: nec totum se ad hoc quod agit conferat, ne ab eo quod robuste sperare debuit funditus cadat. Quod bene ac breviter Paulus exprimit, dicens: "Qui habent uxores, tamquam non habentes sint; et qui flent, tamquam non flentes; et qui gaudent, tamquam non gaudentes[a]." Uxorem quippe quasi non habendo habet, qui sic per illam carnali consolatione utitur, ut tamen numquam ad prava opera a melioris intentionis rectitudine ejus amore flectatur. Uxorem quasi non habendo habet, qui transitoria esse cuncta conspiciens, curam carnis ex necessitate tolerat, sed æterna gaudia spiritus ex desiderio expectat. Non flendo autem flere, est sic exteriora adversa plangere, ut tamen noverit æternæ spei consolatione gaudere. Et rursum, non gaudendo gaudere, est sic de infimis animum at-

[a] 1 Cor. vii. 29, 30.

present good as still to fear eternal evil with an anxious mind; so to mourn for temporal evils as yet to fix their hopes with perfect comfort on everlasting good; to the end that while they see that what they are doing is passing, and that which they desire is abiding, neither the evils of the world may break their heart, when it is strengthened by the hope of heavenly good; nor the good things of this present life beguile it, when it is saddened by the apprehension of evil in the judgment that is to come. And so the soul of married Christians that is both weak and faithful; which cannot wholly despise all temporal things, and yet can unite itself by desire to things eternal; however it may in the meantime be brought down by the delights of the flesh, let it be strengthened by the refreshment of a heavenly hope. And if it have the things which belong unto this world in use for its journey, let it hope for the things which are God's for the fruit of its arrival; and not bestow itself wholly on that which it is doing, lest it fall away utterly from that which it ought stedfastly to have hoped for. And this Paul expresseth well and briefly, saying: "Let those that have wives be as though they had none; and they that weep as though they wept not; and those that rejoice as though they rejoiced not." For he hath a wife as though without having one, who maketh such use of the comfort of the flesh by her means as never to swerve for love of her from the uprightness of a better mind to evil deeds. He hath a wife as though without having one, who, seeing that all things are fleeting, beareth with the care of the flesh out of necessity, but waiteth for the eternal joys of the spirit out of affection. But to weep without weeping, is so to lament outward adversities as to know how to rejoice nevertheless in the comfort of our eternal hope. And again, to rejoice without rejoicing, is so to take heart from things below as never to cease from the

tollere, ut tamen numquam desinat summa formidare. Ubi apte quoque paulo post subdit: "Præterit enim figura hujus mundi[f]." Ac si aperte diceret: Nolite constanter mundum diligere, quando et ipse non potest, quem diligitis, stare. Incassum cor quasi manentes figitis, dum fugit ipse quem amatis.

Admonendi sunt conjuges, ut ea, in quibus sibi aliquando displicent, et patientes invicem tolerent, et exhortantes invicem salvent. Scriptum namque est: "Invicem onera vestra portate, et sic adimplebitis legem Christi[g]." Lex quippe Christi caritas est: quia ex illo nobis et largiter sua bona contulit, et æquanimiter mala nostra portavit. Tunc ergo legem Christi imitando complemus, quando et nostra bona benigne conferimus, et nostrorum mala pie sustinemus. Admonendi quoque sunt, ut eorum quisque non tam quæ ab altero tolerat, quam quæ ab ipso tolerantur, attendat. Si enim sua quæ portantur considerat, ea quæ ab altero sustinet levius portat.

Admonendi sunt conjuges, ut suscipiendæ prolis se meminerint causa conjunctos, et cum immoderatæ admixtioni servientes propagationis articulum in usum transferunt voluptatis, perpendant, quod licet extra non exeant, in ipso tamen conjugio conjugii jura transcendunt. Unde necesse est, ut crebris exorationibus deleant, quod pulchram copulæ speciem admixtis voluptatibus fœdant. Hinc est enim, quod peritus medicinæ cœlestis Apostolus non tam sanos instituit, quam infirmis medicamenta monstravit, dicens: "De quibus scripsistis mihi: Bonum est homini mulierem non tan-

[f] 1 Cor. vii. 31. [g] Galat. vi. 2.

dread of things above. In which place also he shortly after fitly addeth: "For the fashion of this world passeth away." As though he should say openly: "Love not the world with an abiding love, since even that world which ye love cannot abide." In vain do ye fix your hearts as if ye should stay, since that which ye long after fleeth away.

Husbands and wives must be admonished both by mutual patience to bear with those things by which they sometimes displease one another, and by mutual advice to correct them. For it is written, "Bear ye one another's burdens, and so ye shall fulfil the law of Christ." Now the law of Christ is charity: in that it hath both bountifully bestowed upon us from Him His good things, and hath patiently borne our evils. We therefore fulfil the law of Christ by doing according to it, when we both kindly bestow our own good things, and tenderly endure the evils of those that belong to us. They are also to be admonished not so much to regard each that which they bear from the other, as that which is borne from them. For if they consider what is borne with of theirs, they will bear more lightly that which they endure from the other.

The married are to be admonished to remember that they are united for the sake of producing offspring, and to consider that when by subjecting themselves to immoderate intercourse they turn the means of procreation to the service of pleasure, although they go not out to others, they nevertheless transgress the laws of matrimony in matrimony itself. Whence, it must needs be, that by repeated supplications they do away with that wherein by the admixture of pleasures they befoul the fair face of the marriage-union. Hence it is that the Apostle, skilled in the heavenly medicine, hath not so much instructed the whole, as shewn remedies unto the weak, saying: "Concerning the things of ye wrote unto me, It is good for a man not to touch

gere: propter fornicationem autem unusquisque suam habeat uxorem, et unaquæque suum virum habeat [h]." Qui enim fornicationis metum præmisit, profecto non stantibus præceptum contulit; sed ne fortasse in terram ruerent, lectum cadentibus ostendit. Unde adhuc infirmantibus subdidit: "Uxori vir debitum reddat, similiter et uxor viro [i]." Quibus dum in magna honestate conjugii aliquid de voluptate largiretur, adjunxit: "Hoc autem dico secundum indulgentiam, non secundum imperium [k]." Culpa quippe esse innuitur, quod indulgeri perhibetur; sed quæ tanto citius relaxetur, quanto non per hanc illicitum quid agitur, sed hoc, quod est licitum, sub moderamine non tenetur. Quod bene Loth in semetipso exprimit, qui ardentem Sodomam fugit [l]; sed tamen Segor inveniens nequaquam mox montana conscendit. Ardentem quippe Sodomam fugere est illicita carnis incendia declinare. Altitudo vero montium est munditia continentium. Vel certe quasi in monte sunt, qui etiam carnali copulæ inhærent, sed tamen extra suscipiendæ prolis admixtionem debitam, nulla carnis voluptate solvuntur. In monte quippe stare est nisi fructum propaginis in carne non quærere. In monte stare est carni carnaliter non adhærere. Sed quia multi sunt, qui scelera quidem carnis deserunt, nec tamen in conjugio positi usus solummodo debiti jura conservant: exiit quidem Loth Sodomam, sed tamen mox ad montana non pervenit, quia jam damnabilis vita relinquitur, sed adhuc celsitudo conjugalis continentiæ subtiliter non tenetur. Est

[h] 1 Cor. vii. 1, 2.
[i] 1 Cor. vii. 6.
[k] 1 Cor. vii. 3.
[l] Gen. xix. 30.

a woman: but, because of fornication, let every man have his own wife, and every woman her own husband." For seeing he put forward the fear of fornication, he certainly did not bestow a precept upon them that stood; but, lest perchance they should sink to the ground, he pointed out a couch to them that were falling. Whence he added to those that were still weak; "Let the man render unto his wife the debt, and likewise the wife unto her husband." And while in the very honourable estate of matrimony he allowed them something of pleasure, he added: "But this I say by indulgence, not by commandment." For we are given to understand that there is sin in that which is said to meet with indulgence: but such as is the more readily remitted, inasmuch as nothing unlawful is done in it, but that which is lawful is not kept under control. And this is well expressed by Lot in his own person, when he fled from the burning Sodom; but yet finding Segor, he by no means climbed at once up to the mountains. For to fly from burning Sodom is to avoid the unlawful fires of the flesh. But the height of the mountains is the purity of those who contain themselves. Or at least they are, as it were, on the mountain, who, although they cleave to carnal copulation, yet never allow themselves in the pleasures of the flesh beyond that intercourse which is due for the production of offspring. For to stand upon the mountain is to seek naught but the fruit of procreation by the flesh. To stand on the mountain is not to cleave to the flesh after a fleshly sort. But since there are many who indeed shun the sins of the flesh, and yet, being in the state of matrimony, do not observe the rules of no more than the due use thereof: Lot went indeed out of Sodom, but yet he did not at once come to the mountains: because the life of condemnation is already left, but the loftiness of matrimonial continence is not maintained to a nicety. But there is be-

vero in medio Segor civitas, quæ fugientem salvet infirmum: quia videlicet, cum sibi per incontinentiam miscentur conjuges, et lapsus scelerum fugiunt, et tamen venia salvantur. Quasi parvam quippe civitatem inveniunt, in qua ab ignibus defendantur: quia conjugalis hæc vita non quidem in virtutibus mira est, sed tamen a suppliciis secura. Unde idem Loth ad Angelum dicit: "Est civitas hic juxta, ad quam possum fugere, parva, et salvabor in ea. Numquid non modica est, et vivet anima mea in ea[m]?" Juxta ergo dicitur, et tamen ad salutem tuta perhibetur; quia conjugalis vita nec a mundo longe divisa est, nec tamen a gaudio salutis aliena. Sed tunc in hac actione vitam suam conjuges quasi in parva civitate custodiunt, quando pro se assiduis deprecationibus intercedunt. Unde et recte per Angelum ad eumdem Loth dicitur: "Ecce etiam in hoc suscepi preces tuas, ut non subvertam urbem, pro qua locutus es[n]." Quia videlicet, cum deprecatio funditur Deo, nequaquam talis conjugii vita damnatur. De qua deprecatione Paulus quoque admonet, dicens: "Nolite fraudare invicem, nisi forte ex consensu ad tempus, ut vacetis orationi[o]."

At contra admonendi sunt, qui ligati conjugiis non sunt, ut præceptis cœlestibus eo rectius serviant, quo eos ad curas mundi nequaquam jugum copulæ carnalis inclinat: ut quos onus licitum conjugii non gravat, nequaquam pondus illicitum terrenæ sollicitudinis premat; sed tanto eos paratiores dies ultimus, quanto et expeditiores inveniat; ne quo meliora agere vacantes possunt, sed tamen negligunt, eo supplicia deteriora

[m] Gen. xix. 20. [n] Gen. xix. 21. [o] 1 Cor. vii. 5.

tween a city of Segor, to save the weak fugitive: that is, because when those who are married have intercourse through incontinence, they both escape the falls of crime, and yet are saved by mercy. They find, as it were, a little city wherein they may be protected from the fire: because this married life is not indeed marvellous for virtue, but yet it is safe from punishment. Whence also Lot saith to the Angel: "There is a city here close at hand, to which I can flee, a little one, and I shall be saved in it. Is it not small, and my soul shall live in it?" It is therefore said to be close at hand, and yet is reported to be safe for shelter; because married life is not far separated from the world, and yet it is not estranged from the joy of safety. But married persons guard their life in this course of conduct, as it were in a little city, provided they intercede for themselves with continual entreaties. Whence also it is rightly spoken by the Angel to the same Lot: "See, I have received thy prayers in this thing also, so that I will not overthrow the city for the which thou hast spoken." Because, indeed, when entreaties are poured forth to God, such a life of matrimony is by no means condemned. Concerning which entreaty Paul also giveth admonition, saying: "Defraud not one another, except it be by consent for a time, that ye may have leisure for prayer."

But, on the other hand, those who are not bound by the ties of wedlock are to be admonished to obey the precepts of heaven so much the more exactly as they are in no ways bowed down to the cares of the world by the yoke of carnal union, to the end that the unlawful load of earthly anxiety may in no wise oppress those who are not weighed down with the lawful burden of matrimony: but that the last day may find them so much the better prepared as they are less hindered: that they deserve not so much the worse punishment inasmuch as they are able, being at leisure, to do

mereantur. Audiant, quod Apostolus, cum quosdam ad cælibatus gratiam instrueret, non conjugium sprevit sed curas mundi nascentes ex conjugio repulit, dicens; "Hoc ad utilitatem vestram dico, non ut laqueum vobis injiciam: sed ad id quod honestum est, et quod facultatem præbeat sine impedimento Domino observiendi[p]." Ex conjugiis quippe terrenæ sollicitudines prodeunt; et idcirco magister gentium auditores suos ad meliora persuasit, ne sollicitudine terrena ligarentur. Quem igitur cælibem curarum secularium impedimentum præpedit, et conjugio se nequaquam subdidit, et tamen conjugii onera non evasit. Admonendi sunt cælibes, ne sine damnationis judicio misceri se feminis vacantibus putent. Cum enim Paulus fornicationis vitium tot criminibus execrandis inseruit, cujus sit reatus indicavit, dicens: "Neque fornicatores, neque idolis servientes, neque adulteri, neque molles, neque masculorum concubitores, neque fures, neque avari, neque ebriosi, neque maledici, neque rapaces regnum Dei possidebunt[q]." Et rursum: "Fornicatores autem et adulteros judicabit Deus[r]." Admonendi itaque sunt, ut si tentationum procellas cum difficultate salutis tolerant, conjugii portum petant. Scriptum namque est: "Melius est nubere, quam uri[s]." Sine culpa scilicet ad conjugium veniunt, si tamen necdum meliora voverunt. Nam quisquis bonum majus subire proposuit, bonum minus, quod licuit, illicitum fecit. Scriptum quippe est: "Nemo mittens manum suam ad aratrum, et respiciens retro, aptus est regno cœlorum[t]." Qui

[p] 1 Cor. vii. 35. [q] 1 Cor. vi. 9, 10. [r] Hebr. xiii. 4.
[s] 1 Cor. vii. 9. [t] Luc. ix. 62.

better things, but yet let them alone. Let them hearken how the Apostle instructing certain in the grace of single life, disparaged not the state of matrimony, but thrust away the cares of the world which spring from matrimony, saying; "This I speak for your profit, not that I should cast a snare upon you; but for that which is honourable, and which may afford opportunity of waiting on the Lord without impediment." For from marriages arise earthly anxieties; and therefore the teacher of the Gentiles persuaded his hearers to better things, that they might not be tied by earthly anxiety. The single man, therefore, who is fettered by the hindrance of worldly cares hath not put himself under the yoke of marriage, and yet hath not escaped the burdens thereof. Single men are to be admonished not to fancy that they may have to do with women who are disengaged, without incurring the judgment of damnation. For when Paul put the sin of fornication among so many execrable crimes, he shewed of what enormity it was, saying: "Neither fornicators, nor those that serve idols, nor adulterers, nor effeminate, nor those that lie with mankind, nor thieves, nor covetous, nor drunkards, nor evil-speakers, nor robbers, shall obtain possession of the kingdom of God." And again; "but fornicators and adulterers God will judge." They are to be admonished therefore, if they suffer the storms of temptation with danger to their safety, to seek the haven of marriage. For it is written: "It is better to marry than to burn." They come, that is, without sin to matrimony, if so be they have not yet vowed better things. For whosoever hath set before himself to undertake a greater good, hath made the lesser good which was lawful, unlawful. For it is written: "No man putting his hand to the plough and looking back again is fit for the kingdom of heaven." He therefore who

igitur fortiori studio intenderat, retro convincitur respicere, si relictis amplioribus bonis ad minima retorquetur.

CAPUT XXVIII.

QUOMODO ADMONENDI PECCATA CARNIS EXPERTI, ET EORUM EXPERTES.

29. ALITER admonendi sunt peccatorum carnis conscii, atque aliter ignari. Admonendi namque sunt peccata carnis experti, ut mare saltem post naufragium metuant, et perditionis suæ discrimina vel cognita perhorrescant; ne qui pie post perpetrata mala servati sunt, hæc improbe repetendo moriantur. Unde peccanti animæ et numquam a peccato desinenti dicitur: "Frons mulieris meretricis facta est tibi, noluisti erubescere[a]." Admonendi itaque sunt, ut studeant, quatenus si accepta naturæ bona integra servare noluerunt, saltem scissa resarciant. Quibus nimirum necesse est ut perpendant, in tam magno fidelium numero quam multi et se illibatos custodiant, et alios ab errore convertant. Quid ergo isti dicturi sunt, si aliis in integritate stantibus, ipsi nec post damna resipiscunt? Quid dicturi sunt, si cum multi et alios secum deferunt ad regnum, hi expectanti Domino nec semetipsos reducunt? Admonendi sunt, ut præterita commissa considerent, et imminentia devitent. Unde sub Judææ specie per Prophetam Dominus corruptis in hoc mundo mentibus transactas ad memoriam culpas revocat, quatenus pollui

[a] Jer. iii. 3.

had set his mind on a braver project is convicted of looking back again, if leaving the larger good he bend again to the least.

CHAPTER XXVIII.

AFTER WHAT MANNER THEY ARE TO BE ADMONISHED WHO HAVE KNOWN THE SINS OF THE FLESH, AND THOSE THAT ARE FREE FROM THEM.

29. DIFFERENT admonitions are to be addressed to those who are privy to sins of the flesh, and to those that know them not. For those who have had experience of sins of the flesh are to be admonished to fear the sea at least after shipwreck, and to dread the risk of their own destruction which they have even known, lest those who have been mercifully preserved after they have committed evil, die by wickedly returning to it. Whence it is said to a sinful soul that never ceaseth from sin; "Thou art come to have a whore's forehead, thou wouldest not blush." They are to be admonished therefore to strive that if they would not keep the good things of nature whole, which they had received, they may at least repair them when they are rent. And surely it is needful for them to consider how many among such a great multitude of the faithful, both keep themselves undefiled, and turn others from going astray. What then will these say, if, while others remain stedfast in their integrity, they themselves do not even learn wisdom after losses? What will they say, if, when many bring others also with them into the kingdom, they do not even bring themselves back unto the Lord who is waiting for them? They are to be admonished to observe their past offences, and to shun those that threaten them. Whence, under the figure of Judæa, the Lord by the Prophet putteth souls that have been corrupted in this world in remembrance of their past sins, to the end that they may blush to be pol-

in futuris erubescant, dicens: "Fornicatæ sunt in Ægypto, in adolescentia sua fornicatæ sunt: ibi subacta sunt ubera earum, et fractæ sunt mammæ pubertatis earum [z]." In Ægypto quippe ubera subiguntur, cum turpi hujus mundi desiderio humanæ mentis voluntas subternitur. In Ægypto pubertatis mammæ franguntur, quando naturales sensus adhuc in semetipsis integri, pulsantis concupiscentiæ corruptione vitiantur.

Admonendi sunt peccata carnis experti, ut vigilanti cura conspiciant, post delicta nobis ad se redeuntibus Deus quanta benevolentia sinum suæ pietatis expandat, cum per Prophetam dicat: "Si dimiserit vir uxorem suam, et illa recedens duxerit virum alium, numquid revertetur ad eam ultra? Numquid non polluta et contaminata erit mulier illa? Tu autem fornicata es cum amatoribus multis, tamen revertere ad me, dicit Dominus [y]." Ecce de fornicante et relicta muliere argumentum justitiæ proponitur, et tamen nobis post lapsum redeuntibus non justitia, sed pietas exhibetur. Ut hinc utique colligamus, si nobis delinquentibus tanta pietate parcitur, a nobis nec post delictum redeuntibus quanta improbitate peccatur: aut quæ ab illo erit super improbos venia, qui non cessat vocare post culpam. Quæ nimirum bene per Prophetam post delictum misericordia vocationis exprimitur, cum averso homini dicitur: "Et erunt oculi tui videntes præceptorem tuum, et aures tuæ audient verbum post tergum monentis [a]." Humanum quippe genus Dominus in faciem monuit, quando in paradiso condito homini atque in libero ar-

[z] Ezech. xxiii. 3. [y] Jer. iii. 1. [a] Isai. xxx. 20, 21.

luted in time to come, saying: "They have committed fornication in Egypt, in their youth have they committed fornication: there were their breasts pressed, and the teats of their virginity were broken." Now the breasts are pressed in Egypt, when the will of man's soul is brought under the base desire of this world. The teats of virginity are broken in Egypt, when the natural senses, as yet uninjured in themselves, are tainted by the corruption of lust which knocketh to be let in.

Those who have had experience of the sins of the flesh are to be admonished to observe with watchful care with what kindness God openeth wide the bosom of His pity to us, if we return to Him after our backslidings, when He saith by the Prophet; "If a man have put away his wife, and she have gone and taken another man, shall he return to her hereafter? Shall not that woman be polluted and defiled? But thou hast played the harlot with many lovers, yet return unto Me, saith the Lord." Behold, a case of justice is set forth touching a woman that hath played the harlot, and been left, and yet not justice but pity is shewed to us when we return after a fall. To this end plainly, that we may gather how great is our wickedness if we sin and do not return even after our backsliding, seeing that we are spared with such pity when we fall away: or what pardon there will be for the wicked from him who ceaseth not to call them after their sin. And indeed the mercy of this calling after backsliding is well expressed by the Prophet, when it is said to man as turned away: "And thine eyes shall see thy teacher, and thine ears shall hear the word of him that admonisheth thee behind thy back." Now the Lord admonished mankind to their face when He declared to man, placed in Paradise, and standing in his free will,

bitrio stanti, quid facere, quidve non facere deberet, indixit. Sed homo in Dei faciem terga dedit, cum superbiens ejus jussa contemsit. Nec tamen superbientem Deus deseruit, qui ad revocandum hominem Legem dedit, exhortantes Angelos misit, in carne nostræ mortalitatis ipse apparuit. Ergo post tergum stans nos admonuit, qui ad recuperationem nos gratiæ etiam contemtus vocavit. Quod igitur generaliter simul potuit dici de cunctis, hoc necesse est specialiter sentiri de singulis. Quasi enim coram Deo positus quisque verba monitionis ejus percipit, cum priusquam peccata perpetret, voluntatis ejus præcepta cognoscit. Adhuc enim ante faciem ejus staro, est necdum eum peccando contemnere. Cum vero derelicto bono innocentiæ, iniquitatem eligens appetit, jam terga in ejus faciem mittit. Sed ecce adhuc et post tergum Deus subsequens monet, qui etiam post culpam ad se rodire persuadet. Aversum revocat, commissa non respicit, revertenti sinum pietatis expandit. Vocem ergo post tergum monentis audimus, si ad invitantem nos Dominum saltem post peccata revertimur. Debemus igitur pietatem vocantis erubescere, si justitiam nolumus formidare; quia tanto graviori improbitate contemnitur, quanto et contemtus adhuc vocare non dedignatur.

At contra admonendi sunt peccata carnis ignorantes, ut tanto sollicitius præcipitem ruinam metuant, quanto altius stant. Admonendi sunt ut noverint quia quo magis loco prominenti consistunt, eo crebrioribus sagittis insidiatoris impetuntur. Qui tanto ardentius solet erigi, quanto robustius se conspicit vinci: tan-

what he ought to do or not to do. But man turned his back upon the face of God when he proudly spurned His commands. And yet God forsook him not in his pride, seeing He gave the Law to call man back, He sent warning Angels, He appeared Himself in the flesh of our mortality. Therefore, standing behind our back, He admonished us, who though He was spurned called us to the recovery of Grace. That therefore which could be said generally of all at once, must needs be felt separately of each. For every man heareth the words of God's admonition, being set as it were before Him, when he learneth the precepts of His will before he committeth sin. For to stand yet before His face is not yet to do despite to Him by sinning. But when, having lost the blessing of innocence, he chooseth and longeth after iniquity, he then turneth his back upon Him. But behold still, even following after him behind his back, God admonisheth him; since He persuadeth him even after his sin to return to Him. He calleth him back again that is turned away, He looketh not at the things that have been done, He openeth the bosom of His tenderness to him when he cometh back again. We therefore hear the voice of Him that admonisheth us behind our back, if we return at least after our sins unto the Lord who biddeth us. We ought therefore to feel ashamed at the tenderness of Him that calleth us, even if we will not fear His justice; because He is despised with so much heavier guilt as He disdaineth not, even though despised, to call us still.

But, on the other hand, those who have not known the sins of the flesh, are to be admonished to fear a headlong downfall, the more earnestly according as they stand higher. They are to be admonished to remember, that the more elevated place they stand on, the thicker are the arrows of the lier-in-wait which are shot at them. For he is wont to be the more vehemently aroused according as he seeth him-

toque intolerabilius dedignatur vinci, quanto contra se videt per integra infirmæ carnis castra pugnari. Admonendi sunt, ut incessanter præmia suspiciant, et libenter proculdubio tentationum quas tolerant labores calcabunt. Si enim attendatur felicitas quæ sine transitu attingitur, leve fit quod transeundo laboratur. Audiant, quod per Prophetam dicitur: "Hæc dicit Dominus eunuchis: Qui custodierint sabbata mea, et elegerint quæ volui, et fœdus meum tenuerint: dabo eis in domo mea et in muris meis locum et nomen melius a filiis et filiabus[a]." Eunuchi quippe sunt, qui compressis motibus carnis, affectum in se pravi operis abscidunt. Quo autem apud Patrem loco habeantur, ostenditur; quia in domo Patris videlicet æterna mansione etiam filiis præferuntur. Audiant quod per Johannem dicitur: "Hi sunt qui cum mulieribus non sunt coinquinati: virgines enim sunt, et sequuntur Agnum quocumque ierit[b]." Et quod canticum cantant, quod nemo potest dicere, nisi illa centum quadraginta quatuor millia. Singulariter quippe canticum Agno cantare, est cum eo in perpetuum præ cunctis fidelibus etiam de incorruptione carnis gaudere. Quod tamen electi ceteri canticum audire possunt, licet dicere nequeant; quia per caritatem quidem in illorum celsitudine læti sunt, quamvis ad eorum præmia non assurgant. Audiant peccatorum carnis ignari quod per semetipsam de hac integritate Veritas dicit: "Non omnes capiunt verbum hoc[c]." Quod eo innotuit summum, quo denegavit omnium; et dum prædicit quia

[a] Isai. lvi. 4, 5. [b] Apoc. xiv. 4.
[c] Matth. xix. 11.

self more firmly vanquished; and the more intolerable doth he deem it to be vanquished in that he seeth that the war is carried on against him by means of the unrifled camp of the weak flesh. They are to be admonished to look up continually at their prize, and then doubtless they will gladly tread underfoot the toil of the temptations which they endure. Let them hear that which is spoken by the Prophet: "These things saith the Lord unto the eunuchs; they that have observed My Sabbaths, and have chosen the things that I would, and have kept My covenant, unto them will I give in My house and within My walls a place and a name better than sons and daughters." Now eunuchs are those who, putting down the motions of the flesh, cut off within themselves the affection to deeds of wickedness. But in what place they are holden with their Father is made known; for in their Father's house, that is to say, in the eternal mansion, they are preferred even before sons. Let them hear that is said by John: "These are they which have not been defiled with women; for they are virgins, and follow the Lamb whithersoever He goeth." And that they sing a song which none can say but those hundred and forty and four thousand. Now to sing a song to the Lamb alone is to rejoice with Him for ever above all the faithful, by reason also of the incorruption of the flesh. And yet the residue of the elect can hear this song, though they cannot say it; because by charity they are glad in their exaltation, though they rise not up to their prize. Let those who have not known the sins of the flesh, hear that which the Truth saith by His own mouth concerning that wholeness: "Not all receive this word." For He made this known to be the highest, in that He denied it to belong to all; and whiles He foretelleth that it is received

difficile capitur, audientibus innuit, captum cum qua cautela teneatur.

Admonendi sunt itaque peccata carnis ignorantes, ut et præeminere virginitatem conjugio sciant, et tamen se super conjuges non extollant: quatenus dum et virginitatem præferunt, et se postponunt, et illud non deserant quod melius esse æstimant, et se custodiant quo se inaniter non exaltant. Admonendi sunt ut considerent, quod plerumque actione secularium vita continentium confunditur, cum et illi ultra habitum assumunt opera, et isti juxta ordinem proprium non excitant corda. Unde bene per Prophetam dicitur: "Erubesce Sidon, ait mare[d]." Quasi enim per vocem maris ad verecundiam Sidon adducitur, quando per comparationem vitæ secularium atque in hoc mundo fluctuantium, ejus qui munitus et quasi stabilis cernitur vita reprobatur. Sæpe enim nonnulli ad Dominum post carnis peccata redeuntes, tanto se ardentius in bonis operibus exhibent, quanto damnabiliores se de malis vident. Et sæpe quidam in carnis integritate perdurantes, cum minus se respiciunt habere quod defleant, plene sibi sufficere vitæ suæ innocentiam putant, atque ad fervorem spiritus nullis se ardoris stimulis inflammant. Et fit plerumque Deo gratior amore ardens vita post culpam, quam securitate torpens innocentia. Unde et voce judicis dicitur: "Remittuntur ei peccata multa, quia dilexit multum[e]." Et: "Gaudium erit in cœlo super uno peccatore pœnitente, magis quam super nonaginta novem justis, quibus non opus est pœnitentia[f]." Quod citius ex ipso usu col-

[d] Isai. xxiii. 4. [e] Luc. vii. 47. [f] Luc. xv. 7.

with difficulty, He signifieth to His hearers with how great care it should be holden fast when it is received.

Those therefore who have not known the sins of the flesh, are to be admonished to recollect that virginity is superior to marriage, and yet not to extol themselves above the married; to the intent that while they both put virginity forward, and keep themselves back, they may not forsake that which they believe to be better, and may keep guard over themselves by not vainly exalting themselves. They are to be admonished to take notice that for the most part the life of the continent is confounded by the actions of secular persons; since the latter undertake works beyond their state, and the former stir not up their hearts according to their own proper order. Whence it is well said by the mouth of the Prophet: "Be ashamed, O Sidon, saith the sea." For Sidon is, as it were, brought to shame by the voice of the sea, when the life of him who appeareth to be fortified and stedfast, as it were, is reproved by comparison with the life of those who are secular and afloat in this world. For oftentimes some returning to the Lord after sins of the flesh apply themselves the more ardently to good works, inasmuch as they see themselves more liable to damnation for their evil deeds. And often certain who have preserved the integrity of their flesh, since they see that they have the less to lament, think that the innocency of their life is fully sufficient for them, and do not inflame themselves to fervour of spirit by any incitements of zeal. And for the most part a life after sin glowing with love cometh to be more pleasing to God, than innocence which slumbereth in security. Whence also it is said by the voice of the Judge: "Many sins are forgiven her, because she loved much;" and "there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine just persons which have no need of repentance." And we gather this the sooner

ligimus, si nostræ mentis judicia pensemus. Plus namque terram diligimus quæ post spinas exarata fructus uberes producit, quam quæ nullas spinas habuit, sed tamen exculta sterilem segetem gignit. Admonendi sunt peccata carnis ignorantes, ne superioris ordinis celsitudine se ceteris præferant, cum ab inferioribus quanta se melius agantur ignorant. In examine namque recti judicis mutat merita ordinum qualitas actionum. Quis enim consideratis ipsis rerum imaginibus nesciat, quod in natura gemmarum carbunculus præferatur hyacintho? Sed tamen cœrulei coloris hyacinthus præfertur pallenti carbunculo; quia et illi quod naturæ ordo subtrahit species decoris adjungit, et hunc, quem naturalis ordo prætulerat, coloris qualitas fœdat. Sic ergo in humano genere et quidam in meliori ordine deteriores sunt, et quidam in deteriori meliores; quia et isti sortem extremi habitus bene vivendo transcendunt, et illi superioris loci meritum moribus non exequendo diminuunt.

CAPUT XXIX.

QUOMODO ADMONENDI, QUI PECCATA OPERUM LUGENT, ET QUI SOLUM COGITATIONUM.

30. ALITER admonendi sunt qui peccata deplorant operum, atque aliter qui cogitationum. Admonendi quippe sunt qui peccata deplorant operum, ut consummata mala perfecta diluant lamenta, ne plus astringan-

from our very experience, if we ponder the judgments of our own soul. For we love the land better which, being ploughed up after thorns, bringeth forth plentiful fruits, than that which had no thorns, but which, nevertheless, when it is cultivated, yieldeth but a barren harvest. Those who know not the sins of the flesh are to be admonished not to set themselves before others through their exaltation in a higher order, since they know not how great things are done by those below them better than by themselves. For in the inquisition of the righteous Judge the quality of the actions changeth the merits of the orders. For who, considering the very images of the things, knoweth not that in the nature of precious stones the carbuncle is preferred to the jacinth? But yet a jacinth of an azure hue is preferred to a pale carbuncle; because to the former that is added by the appearance of beauty which is wanting in the order of nature; and the other which was put first in the order of nature is marred by the quality of the colour. So therefore amongst mankind some of a better order are worse, and some of a worse order are better; inasmuch as the latter surpass by their good life the lot of the lowest state, and the former lessen the merit of a higher place by not coming up to it in their moral character.

CHAPTER XXIX.

AFTER WHAT MANNER THEY ARE TO BE ADMONISHED WHO LAMENT SINS OF DEED, AND THOSE WHO LAMENT ONLY SINS OF THOUGHT.

30. DIFFERENT admonitions are to be addressed to those who deplore sins of deed, and to those who deplore sins of thought. For those who deplore sins of deed are to be admonished that perfected lamentations should wash out com-

tur in debito perpetrati operis, et minus solvant fletibus satisfactionis. Scriptum quippe est: "Potum dedit nobis in lacrymis in mensura[g]:" ut videlicet uniuscujusque mens tantum pœnitendo compunctionis suæ bibat lacrymas, quantum se a Deo meminit aruisse per culpas. Admonendi sunt, ut incessanter admissa ante oculos reducant, atque vivendo agant, ut a districto judice videri non debeant. Unde David cum peteret, dicens: "Averte oculos tuos a peccatis meis[h];" paulo superius intulit: "Delictum meum coram me est semper[i]." Ac si diceret: Peccatum meum ne respicias postulo, quia hoc respicere ipse non cesso. Unde et per Prophetam Dominus dicit: "Et peccatorum tuorum memor non ero, tu autem memor esto[k]." Admonendi sunt, ut singula quæque admissa considerent, et dum per unumquodque erroris sui inquinationem deflent, simul se ac totos lacrymis mundent. Unde bene per Jeremiam dicitur, cum Judææ singula delicta pensarentur: "Divisiones aquarum deduxit oculus meus[l]." Divisas quippe ex oculis aquas deducimus, quando peccatis singulis dispertitas lacrymas damus. Neque enim uno eodemque tempore æque mens de omnibus dolet; sed dum nunc hujus, nunc illius culpæ memoria acrius tangitur, simul de omnibus in singulis commota purgatur.

Admonendi sunt, ut de misericordia quam postulant, præsumant: ne vi immoderatæ afflictionis intereant. Neque enim pie Dominus ante delinquentium oculos flenda peccata opponeret, si per semetip-

[g] Ps. lxxix. 6. [h] Ps. l. 11. [i] Ps. l. 5.
[k] Isai. xliii. 25, 26. [l] Thren. iii. 48.

pleted evils; lest they be further bound in the debt of the acts they have committed, and the rather fail to pay it by tears of satisfaction. For it is written: "He hath given us drink of tears by measure;" to the end, that is, that the soul of each one should drink in repenting the tears of his own contrition as much as he is conscious that he hath been dried up from God by his sins. They are to be admonished to bring back their offences before their eyes without ceasing, and to make it the business of their life, that they may not be bound to be looked on by the strict Judge. Wherefore David, when he entreated, saying: "Turn thine eyes away from my sins," put in a little before: "My transgression is ever before me." As much as to say: Look not, I beseech Thee, at my sin, for I myself cease not to look at it. Whence also the Lord saith by the Prophet, "and I will not be mindful of thy sins; but be thou mindful of them." They are to be admonished to meditate on each of their offences, and while they bewail the defilement of their transgressions one by one, at the same time also to cleanse themselves all over with tears. Whence it is well said by the mouth of Jeremias, when the several offences of Judæa were considered: "Mine eye hath shed divisions of waters." For we shed divided waters from our eyes when we give separate tears to our several sins. For the soul doth not grieve equally at one and the same time for all; but since it is pricked more sharply by the remembrance now of this sin, and now of that, being moved, it is purged at once of all in each.

They are to be admonished to be confident of that mercy which they supplicate, lest they perish through the force of overmuch grief. For the Lord would not in His kindness set their sins before the eyes of offenders to be wept for, if

sum ea districte ferire voluisset. Constat enim quod a suo judicio abscondere voluit, quos miserando præveniens sibimetipsis judices fecit. Hinc enim scriptum est: "Præveniamus faciem Domini in confessione[a]." Hinc per Paulum dicitur: "Si nosmetipsos dijudicaremus, non utique judicaremur[b]." Rursumque admonendi sunt, ut sic de spe fiduciam habeant, ne tamen incauta securitate torpescant. Plerumque enim hostis callidus mentem quam peccato supplantat, cum de ruina sua afflictam respicit, securitatis pestiferæ blanditiis seducit. Quod figurate exprimitur, cum factum Dinæ memoratur. Scriptum quippe est: "Egressa est Dina ut videret mulieres regionis illius: quam cum vidisset Sichem filius Hemor Hevæi, princeps terræ illius, adamavit eam, et rapuit, et dormivit cum illa, vi opprimens virginem: et conglutinata est anima ejus cum ea, tristemque blanditiis delinivit[c]." Dina quippe ut mulieres videat extrancæ regionis egreditur, quando unaquæque mens sua studia negligens, actiones alienas curans, extra habitum atque extra ordinem proprium vagatur. Quam Sichem princeps terræ opprimit; quia videlicet inventam in curis exterioribus diabolus corrumpit. "Et conglutinata est anima ejus cum ea;" quia unitam sibi per iniquitatem respicit. Et quia cum mens a culpa resipiscit, addicitur, atque admissum flere conatur: corruptor autem spes ac securitates vacuas ante oculos revocat, quatenus utilitatem tristitiæ subtrahat, recte illic adjungitur: "Tristemque blanditiis delinivit." Modo enim aliorum facta graviora,

[a] Ps. xciv. 2. [b] 1 Cor. xi. 31. [c] Gen. xxxiv. 1—3.

it were His will to smite them severely Himself. For it is certain that He would shelter from His own judgment those whom He in His compassion hath made beforehand to be judges to their own selves. Hence it is written: "Let us come beforehand into the Lord's presence with confession." Hence it is said by the mouth of Paul: "If we would judge ourselves, we should surely not be judged." And again, they are to be admonished so to keep the confidence of hope as not to grow sluggish through careless security. For in general the crafty foe, when he seeth the soul which he trippeth up by sin cast down with grief for her fall, beguileth it with the flatteries of a baneful security. And this is figuratively expressed when the history of Dina is related. For it is written: "Dina went out to see the women of that country; and when Sichem, the son of Hemor, the Hivite, prince of that land, saw her, he loved her, and ravished her, and lay with her, overcoming the maiden by force; and his soul clave unto her, and when she was sad he soothed her with flatteries." For Dina goeth out to see the women of a strange country when any soul, neglecting her own concerns, and caring for the actions of others, strayeth beyond her own proper condition and rank. And she is overcome by Sichem the prince of the country; because, that is, the devil corrupteth her when he findeth her taken up with outward cares. "And his soul cleaveth unto her," forasmuch as he seeth her to be made one with himself by wickedness. And in that the soul when she repenteth herself of her sin, is condemned, and endeavoureth to weep for her offence; whereas the seducer calleth up empty hopes and securities before her eyes, to the intent that he may draw away from her the benefit of sadness, it is rightly added there, "and when she was sad he soothed her with flatteries." For sometimes he talketh of the heavier offences of others, some-

modo nil esse quod perpetratum est, modo misericordem Deum loquitur, modo adhuc tempus subsequens ad pœnitentiam pollicetur: ut dum per hæc decepta mens ducitur, ab intentione pœnitentiæ suspendatur: quatenus tunc bona nulla recipiat, quam nunc mala nulla contristant; et tunc plenius obruatur suppliciis, quæ nunc etiam gaudet in delictis.

At contra admonendi sunt qui peccata cogitationum deflent, ut sollicite considerent intra mentis arcana utrum delectatione tantummodo, an etiam consensu deliquerint. Plerumque enim tentatur cor, et ex carnis nequitia delectatur, et tamen eidem nequitiæ ex ratione renititur, ut in secreto cogitationis et contristet quod libet, et libeat quod contristat. Nonnunquam vero ita mens baratro tentationis absorbetur, ut nullatenus renitatur, sed ex deliberatione sequitur hoc unde ex delectatione pulsatur; et si facultas exterior suppetat, rerum mox effectibus interiora vota consummat. Quod videlicet si justa animadversio districti judicis respicit, non est jam cogitationis culpa, sed operis; quia etsi rerum tarditas foras peccatum distulit, intus hoc consensionis opere voluntas implevit.

In primo autem parente didicimus, quia tribus modis omnis culpæ nequitiam perpetramus, suggestione scilicet, delectatione, et consensu. Primum itaque per hostem, secundum vero per carnem, tertium per spiritum perpetratur. Insidiator enim prava suggerit, caro se delectationi subjicit, atque ad extremum spiritus victus delectatione consentit. Unde et ille serpens prava sug-

times that it is nothing which hath been done, sometimes that God is merciful; sometimes he still promiseth time hereafter for repentance; to the end that the soul being taken in a cheat by these means may be kept off from the thought of penitence; in order that she may then enjoy no good which now is saddened by no evils; and may then be the more utterly overwhelmed with punishments in that she now even delighteth in transgressions.

But those on the other hand who bewail sins of thought, are to be admonished to consider carefully within the recesses of their soul whether they have transgressed only by the feeling of pleasure, or also by consent. For, for the most part, the soul is tempted, and feeleth pleasure from the depravity of the flesh, and yet by reason resisteth this same depravity, so that in the secrets of the heart it both grieveth for that of which it is fain, and is fain of that for which it grieveth. But there are times when the soul is so swallowed up in the gulf of temptation, that it in no wise resisteth, but deliberately followeth that as to which it is assailed by pleasure; and, if outward opportunity allow, it soon accomplisheth the inward wishes by actual effect. And in truth, if this be looked at with the just regard of a strict judge, it is no longer a sin of thought, but of deed; for although the delay of circumstances have put off the sin externally, the will hath fulfilled it within by the act of consent.

But we have learnt by the case of our first parent, that we commit the iniquity of every sin in three ways; namely, by suggestion, by pleasure, and by consent. And so the first is the act of the enemy, the second of the flesh, the third of the spirit. For the fiend suggesteth things evil, the flesh submitteth itself to the feeling of pleasure, and at last the spirit being overcome by the pleasure consenteth. Whence

gessit, Eva autem quasi caro se delectationi subdidit, Adam vero velut spiritus suggestione ac delectatione superatus assensit. Suggestione itaque peccatum agnoscimus, delectatione vincimur, consensu etiam ligamur. Admonendi sunt igitur qui nequitiæ cogitationis deflent, ut sollicite considerent in qua peccati mensura ceciderunt, quatenus juxta ruinæ modum quam in semetipsis introrsus sentiunt, etiam mensura lamentationis erigantur: ne si cogitata mala minus cruciant, usque ad perpetranda opera perducant. Sed inter hæc ita terrendi sunt, ut tamen minime frangantur. Sæpe enim misericors Deus eo citius peccata cordis abluit, quo hæc exire ad opera non permittit: et cogitata nequitia quanto citius solvitur, quia effectu operis districtius non ligatur. Unde recte per Psalmistam dicitur: "Dixi, pronuntiabo adversum me injustitias meas Domino, et tu remisisti impietatem cordis mei[p]." Qui enim impietatem cordis subdidit, quia cogitationum injustitias pronuntiare vellet indicavit. Dumque ait: "Dixi, pronuntiabo," atque illico adjunxit: "Et tu remisisti;" quam sit super hæc facilis venia ostendit. Qui dum se adhuc petere promittit, hoc quod petere se promittebat, obtinuit: quatenus quia usque ad opus non venerat culpa, usque ad cruciatum non perveniret pœnitentia; sed cogitata afflictio mentem tergeret, quam nimirum tantummodo cogitata iniquitas inquinasset.

[p] Ps. xxxi. 5.

also the Serpent suggested evil; Eve, as she had been the flesh, subjected herself to the pleasure; and Adam, as the spirit, being worsted by the suggestion and the pleasure, assented. And therefore by the suggestion we know sin, by pleasure we are overcome, by consent we are even tied fast. Those therefore who bewail iniquities of thought are to be admonished to consider carefully into what measure of sin they have fallen; that so, according to the kind of downfal of which they are conscious in themselves within, they may be raised again by a like measure of lamentation; lest if evil thoughts cause them little torment, they be led on even to the commission of acts. But in all this their terrors are in such wise to be aroused that they may by no means be broken down. For the merciful God oftentimes washeth out the more speedily sins of the heart, in that He suffereth them not to go forth into act: and meditated wickedness is more quickly loosed in that it is not tied tighter by the accomplishment in deed. Whence it is rightly said by the Psalmist: "I said, I will declare against myself mine iniquities unto the Lord, and Thou forgavest the impiety of my heart." For in that he added impiety of heart, he shewed that it was his mind to declare iniquities of thought. And when he saith, "I said I will declare," and straightway added, "and Thou forgavest;" he pointeth out how easy pardon is for these things. For whilst he yet promiseth to ask, he obtained that which he was promising to ask for; to the end that since the sin had not gone so far as to act, the repentance might not go so far as torment; but the thought of sorrow might cleanse the soul, which indeed the thought only of iniquity had defiled.

CAPUT XXX.

QUOMODO ADMONENDI QUI A PECCATIS QUÆ DEFLENT NON ABSTINENT, ET QUI CUM ABSTINEANT, NON DEFLENT.

31. ALITER admonendi sunt qui admissa plangunt, nec tamen deserunt; atque aliter qui deserunt, nec tamen plangunt. Admonendi sunt enim qui admissa plangunt, nec tamen deserunt, ut considerare sollicite sciant quia flendo inaniter se mundant, qui vivendo se nequiter inquinant, cum idcirco se lacrymis lavant, ut mundi ad sordes redeant. Hinc enim scriptum est: "Canis reversus ad suum vomitum, et sus lota in volutabro luti[a]." Canis quippe cum vomit, profecto cibum qui pectus deprimebat, projicit; sed cum ad vomitum revertitur, unde levigatus fuerat, rursus oneratur. Et qui admissa plangunt, profecto nequitiam, de qua male satiati fuerant, et quæ mentis intima deprimebat, confitendo projiciunt, quam post confessionem dum repetunt, resumunt. Sus vero in volutabro luti cum lavatur, sordidior redditur. Et qui admissa plangit, nec tamen deserit, pœnæ gravioris culpæ se subjicit; quia et ipsam quam flendo potuit impetrare veniam contemnit, et quasi in lutosa aqua semetipsum volvit, quia dum fletibus suis vitæ munditiam subtrahit, ante Dei oculos sordidas ipsas etiam lacrymas facit. Hinc rursum scriptum est: "Ne iteres verbum in ora-

[a] 2 Petr. ii. 22.

CHAPTER XXX.

AFTER WHAT MANNER THEY ARE TO BE ADMONISHED WHO LEAVE NOT OFF THE SINS WHICH THEY BEWAIL, AND THOSE WHO ALTHOUGH THEY LEAVE OFF THEIR SINS BEWAIL THEM NOT.

31. DIFFERENT admonitions are to be addressed to those who bewail their misdeeds, and yet leave them not off; and to those who leave them off, and yet bewail them not. For those who lament their deeds, and yet leave them not off, are to be admonished to learn to consider seriously that they cleanse themselves in vain by weeping when they wickedly defile themselves by their living, inasmuch as they wash themselves with tears to this purpose, that they may return clean to their filth. Hence it is written: "The dog returned to his own vomit, and the sow washed in her wallowing-place of mire." For the dog when he vomiteth casteth forth to a certainty food which weighed down his breast; but when he returneth to his vomit he loadeth himself again with that of which he was lightened. And those who lament their misdeeds cast forth certainly by their confession the iniquity with which they had ill filled themselves, which weighed down the inmost parts of their soul; but when they take to it again after confession, they take it up afresh. The sow moreover being washed in her wallowing-place of mire is rendered more filthy. And he who lamenteth his crime, and yet leaveth it not, subjecteth himself to the penalty of heavier guilt; in that he despiseth the very pardon which he might have won by his weeping, and, as it were, wallowth himself in miry water, because while he withholdeth from his weeping purity of life, he maketh even his very tears filthy before the eyes of God. Hence it is written again: "Repeat not a word in thy prayer." For to repeat

tione tua[r]." Verbum namque in oratione iterare est post fletum committere quod rursum necesse sit flere. Hinc per Isaiam dicitur: "Lavamini, mundi estote[s]." Post lavacrum enim mundus esse negligit, quisquis post lacrymas vitæ innocentiam non custodit. Et lavantur ergo et nequaquam mundi sunt, qui commissa flere non desinunt, sed rursus flenda committunt. Hinc per quemdam sapientem dicitur: "Qui baptizatur a mortuo, et iterum tangit illum, quid proficit lavatio ejus[t]?" Baptizatur quippe a mortuo, qui mundatur fletibus a peccato: sed post baptisma mortuum tangit, qui culpam post lacrimas repetit.

Admonendi sunt qui admissa plangunt, nec tamen deserunt, ut ante districti judicis oculos eis se esse similes agnoscant, qui venientes ad faciem quorumdam hominum, magna eis submissione blandiuntur; recedentes autem inimicitias ac damna quæ valent, atrociter inferunt. Quid est enim culpam flere, nisi humilitatem Deo suæ devotionis ostendere? Et quid est post fletum prava agere, nisi superbas in eum quem rogaverat inimicitias exercere? Jacobo attestante qui ait: "Quicumque voluerit amicus esse sæculi hujus, inimicus Dei constituitur[u]." Admonendi sunt qui admissa plangunt, nec tamen deserunt, ut sollicite considerent, quia ita plerumque mali inutiliter compunguntur ad justitiam, sicut plerumque boni innoxie tentantur ad culpam. Fit quippe mira exigentibus meritis dispositionis internæ mensura, ut et illi dum de bono aliquid agunt, quod tamen non perficiunt,

[r] Eccli. vii. 15.
[s] Isai. i. 16.
[t] Eccli. xxxiv. 30.
[u] Jac. iv. 4.

a word in prayer is after weeping to do that which we must needs weep for again. Hence it is said by the mouth of Isaias: "Wash you, be clean." For he taketh no care to be clean after washing, whosoever keepeth not innocency of life after tears. They are washed therefore, but are in no wise clean, who cease not to weep for the things they have committed, but commit again things that they must weep for. Hence it is said by the mouth of a certain wise man: "He that dippeth himself after the touching of a dead body, and toucheth it again, to what profit is his washing?" For he dippeth himself after touching of a dead body who is cleansed from his sin by weeping; but he toucheth a dead body after dipping who committeth the sin again after his tears.

Those who lament their deeds, and yet leave them not off, are to be admonished to acknowledge themselves in the eyes of the strict Judge to be like those who, coming before the face of certain persons, flatter them with great submission; but when they go away, outrageously heap upon them all the enmity and hurt they can. For what is it to weep for sin but to make a show of the lowliness of one's devotion to God? And what is it to do wickedly after weeping, but to shew an arrogant enmity against Him to whom he that so doeth had made supplication? As James beareth witness, who saith: "Whosoever hath chosen to be the friend of this world is made the enemy of God." Those who lament their deeds and yet forsake them not, are to be admonished seriously to consider, that for the most part the evil are to no purpose urged by remorse to righteousness, in the same way that the good for the most part are without harm tempted to sin. There is made indeed, as the merits of their inward state require, a wondrous measurement: so that both the former, when they do something good, which nevertheless they bring

superbe inter ipsa quæ etiam plenissime perpetrant mala confidant: et isti dum de malo tentantur, cui nequaquam consentiunt, quo per infirmitatem titubant, eo gressus cordis ad justitiam per humilitatem verius figant. Balaam quippe justorum tabernacula respiciens ait: "Moriatur anima mea morte justorum, et fiant novissima mea horum similia[z]." Sed cum compunctionis tempus abecessit, contra eorum vitam, quibus se similem fieri etiam moriendo poposcerat, consilium præbuit; et cum occasionem de avaritia reperit, illico oblitus est quidquid sibi de innocentia optavit[y]. Hinc vero doctor et prædicator gentium Paulus ait: "Video aliam legem in membris meis, repugnantem legi mentis meæ, et captivum me ducentem in lege peccati, quæ est in membris meis[a]." Qui profecto idcirco tentatur, ut in bono robustius ex ipsa infirmitatis suæ cognitione solidetur. Quid est ergo quod ille compungitur, et tamen justitiæ non appropinquat; iste tentatur, et tamen eum culpa non inquinat; nisi hoc quod aperte ostenditur, quod nec malos bona imperfecta adjuvant, nec bonos mala inconsummata condemnant?

At contra admonendi sunt qui admissa deserunt, nec tamen plangunt; ne jam relaxatas æstiment culpas, quas etsi agendo non multiplicant, nullis tamen fletibus mundant. Neque enim scriptor, si a scriptione cessaverit, quia alia non addidit, etiam illa quæ scripserat, delevit: neque qui contumelias irrogat, si solummodo tacuerit, satisfecit, cum profecto necesse sit ut verba præmissæ superbiæ verbis subjectæ humilitatis

[z] Num. xxiii. 10. [y] Ibid. xxxi. 16. [a] Rom. vii. 23.

not to perfection, are proudly confident, even in the midst of evil which they accomplish most fully; and the latter, being tempted to evil, to which they in nowise consent, plant the steps of their heart to righteousness the more firmly by humility, for that they stagger through weakness. For Balaam, beholding the tabernacles of the righteous, saith, "Let my soul die the death of the righteous, and let my last end be like to theirs." But when the time of remorse was gone by, he gave counsel against the life of those to whom he had asked for himself to be like even in death: and having found an occasion of covetousness, straightway he forgot whatsoever he had desired for himself of innocency. Hence Paul, the Doctor and Preacher of the Gentiles, saith: "I see another law in my members warring against the law of my mind, and leading me captive unto the law of sin which is in my members." And in truth he is tempted for this very cause, that he may be the more mightily strengthened in good by the knowledge of his own infirmity. Why is it then that the one is touched by remorse and yet cometh not near to righteousness; the other is tempted, yet sin defileth him not: but for that which is plainly proved, namely, that good deeds unfinished do not help the bad, nor ill deeds unaccomplished condemn the good?

But on the other hand, those who forsake their misdeeds and yet bewail them not must be admonished not to think their sins already remitted, when although they do not multiply them by action, they yet cleanse them away by no weeping. For neither hath a writer, if he cease from writing, also blotted out that which he had written, because he hath not added more: nor hath one who offereth insults made satisfaction, if he have only holden his peace; when, forsooth, there is need that he should gainsay the words of his former pride by words of humility thereafter: nor is

impugnet: nec debitor absolutus est quia alia non multiplicat, nisi et illa quæ ligaverat solvat. Ita et cum Deo delinquimus, nequaquam satisfacimus si ab iniquitate cessamus, nisi voluptates quoque quas dileximus, e contrario appositis lamentis insequamur. Si enim nulla nos in hac vita operum culpa maculasset, nequaquam nobis hic adhuc degentibus ipsa ad securitatem innocentia nostra sufficeret; quia illicita animum multa pulsarent. Qua ergo mente securus est, qui perpetratis iniquitatibus ipse sibi testis est quia innocens non est?

Neque enim Deus nostris cruciatibus pascitur, sed delictorum morbos medicamentis contrariis medetur: ut qui voluptatibus delectati discessimus, fletibus amaricati redeamus; et qui per illicita defluendo cecidimus, etiam a licitis nosmetipsos restringendo surgamus: et cor, quod insana lætitia infuderat, salubris tristitia exurat: et quod vulneraverat elatio superbiæ, curet abjectio humilis vitæ. Hinc enim scriptum est: "Dixi iniquis: Nolite inique agere; et delinquentibus: Nolite exaltare cornu[a]." Cornu quippe delinquentes exaltant, si nequaquam se ad pœnitentiam ex cognitione suæ iniquitatis humiliant. Hinc rursum dicitur: "Cor contritum et humiliatum Deus non spernit[b]." Quisquis enim peccata plangit, nec tamen deserit, cor quidem conterit, sed humiliare contemnit. Qui vero peccata jam deserit, nec tamen plangit, jam quidem humiliat, sed tamen cor conterere recusat. Hinc Paulus ait: "Et hæc quidem fuistis; sed abluti estis, sed sanctificati estis[c]." Quia nimirum illos emendatior

[a] Ps. lxxiv. 5. [b] Ps. l. 19. [c] 1 Cor. vi. 11.

a debtor free because he multiplieth not his debts, except he also pay those that he had contracted. So also when we offend against God we make no satisfaction if we cease from iniquity, except we also follow up the pleasures that we have loved by setting lamentations on the other side. For even if no sin in act had stained us in this life, our innocence would in no wise suffice for our unconcern while we still stayed here; for many unlawful things would assail our minds. With what conscience then is he unconcerned who by the commission of iniquity is a witness to himself that he is not innocent?

For neither is God fed upon our torments, but He healeth the diseases of transgression by opposite medicines: that so we who being delighted with pleasure have gone away backward, being embittered by weeping may come again; and that we who have fallen by running loose in things unlawful may arise by restraining ourselves even from things lawful: and that a wholesome sadness may burn up the heart which a mad joy had flooded, and the self-abandonment of a lowly life may cure that which the exaltation of pride had wounded. Hence it is written: "I said to the unrighteous, Deal not unrighteously; and to the transgressors, Lift not up your horn." For transgressors lift up their horn, when after the knowledge of their unrighteousness they humble themselves not unto repentance. Hence it is said again: "A heart broken and humbled God doth not despise." For whosoever lamenteth his sins and yet forsaketh them not, breaketh indeed his heart, but scorneth to humble it. But whoso even now forsaketh his sins and yet lamenteth them not, he indeed already humbleth but yet refuseth to break his heart. Hence saith Paul: "And these things indeed ye have been; but ye have been washed, but ye have been sanctified." Since, indeed, a better life sanctifieth

vita sanctificat, quos per pœnitentiam abluens afflictio fletuum mundat. Hinc Petrus cum quosdam territos malorum suorum consideratione conspiceret, admonuit, dicens: "Pœnitentiam agite, et baptizetur unusquisque vestrum [4]." Dicturus enim baptisma, præmisit pœnitentiæ lamenta; ut prius se aqua suæ afflictionis infunderent, et postmodum sacramento baptismatis lavarent. Qua igitur mente qui transactas culpas flere negligunt, vivunt securi de venia, quando ipse summus Pastor Ecclesiæ huic etiam Sacramento addendam pœnitentiam credidit, quod peccata principaliter extinguit?

CAPUT XXXI.

QUOMODO ADMONENDI QUI ILLICITA QUORUM SUNT CONSCII LAUDANT; ET QUI CONDEMNANTES, MINIME TAMEN CAVENT.

32. ALITER admonendi sunt qui illicita quæ faciunt etiam laudant; atque aliter qui accusant prava, nec tamen devitant. Admonendi sunt enim qui illicita quæ faciunt etiam laudant, ut considerent quod plerumque plus ore quam opere delinquant. Opere namque per semetipsos solos prava perpetrant: ore autem per tot personas iniquitatem exhibent, quot audientium mentes iniqua laudantes docent. Admonendi ergo sunt, ut si eradicare mala dissimulant, saltem seminare pertimescant. Admonendi sunt, ut eis perditio privata

[4] Act. ii. 38.

those whom the humiliation of weeping cleanseth by the washing of penitence. Hence when Peter saw certain affrighted by the thought of their evil doings, he admonished them, saying, "Repent, and let each one of you be baptized." For being about to speak of Baptism, he set forth first the lamentations of penitence: to the end that they should first plunge themselves in the water of their own humiliation, and afterward bathe in the Sacrament of Baptism. With what conscience then can those who neglect to weep for the sins that they have done live secure of pardon, when the head Shepherd of the Church himself was of opinion that repentance must be added even to that Sacrament which chiefly putteth away sin?

CHAPTER XXXI.

AFTER WHAT MANNER THEY ARE TO BE ADMONISHED WHO COMMEND THE UNLAWFUL DEEDS OF WHICH THEY ARE AWARE; AND THOSE WHO WHILE THEY CONDEMN THEM YET ARE BY NO MEANS ON THEIR GUARD.

32. DIFFERENT admonitions are to be addressed to those who commend the unlawful acts that they do, and to those who accuse their misdeeds and yet eschew them not. For those who commend the unlawful acts that they do, are to be admonished to consider that for the most part they offend more by their mouth than by their deeds. For in deed they commit iniquity by themselves alone. But by their mouths they set forth unrighteousness in the persons of as many as there are souls of their hearers that they teach unrighteous deeds when they commend them. They must be admonished therefore, that even if they shuffle off the rooting out of evil, they may at least be afraid to sow the seeds thereof. They are to be admonished to let their own per-

sufficiat. Rursumque admonendi sunt, ut si mali esse non metuunt, erubescant saltem videri quod sunt. Plerumque enim culpa dum absconditur, effugatur: quia dum mens erubescit videri quod tamen esse non metuit, erubescit quandoque esse quod fugit videri. Cum vero pravus quisque impudenter innotescit, quo liberius omne facinus perpetrat, eo etiam licitum putat: et quod licitum suspicatur, in hoc proculdubio multiplicius mergitur. Unde scriptum est: "Peccatum suum sicut Sodoma prædicaverunt, nec absconderunt[e]." Peccatum enim suum si Sodoma absconderet, adhuc sub timore peccaret. Sed funditus frena timoris amiserat, quæ ad culpam nec tenebras inquirebat. Unde et rursum scriptum est: "Clamor Sodomorum et Gomorrhæ multiplicatus est[f]." Peccatum quippe cum voce est culpa in actione; peccatum vero etiam cum clamore est culpa cum libertate.

At contra admonendi sunt qui accusant prava, nec tamen devitant, ut provide perpendant, quid in districto Dei judicio pro sua excusatione dicturi sunt, qui de reatu suorum criminum etiam semetipsis judicibus non excusantur. Hi itaque quid aliud quam præcones sunt sui? Voces contra culpas proferunt, et semetipsos operibus reos trahunt. Admonendi sunt ut videant, quia de occulta jam retributione judicii est, quod eorum mens malum quod perpetrat illuminatur ut videat, sed non conatur ut vincat: ut quo melius videt, eo deterius pereat; quia et intelligentiæ lumen percipit, et actionis pravæ tenebras non relinquit. Nam cum acceptam ad adjutorium scientiam negligunt,

[e] Isai. iii. 9. [f] Gen. xviii. 20.

dition be enough for them. And again they are to be admonished that even if they fear not to be evil, they should at least blush to appear that which they are. For sin for the most part when it is hidden is shunned: for when the soul blusheth to appear that which nevertheless it feareth not to be, it anon blusheth to be that which it shunneth to appear. But when any vicious person is shamelessly made known, as he committeth every crime more freely, so moreover doth he esteem it lawful: and that which he regardeth as lawful, into that doubtless doth he plunge more frequently. Whence it is written: "They have declared their sin as Sodom, and have not hidden it." For if Sodom had hidden her sin, she would have yet sinned in fear. But she had wholly lost the curb of fear, seeing she did not even seek darkness for her sin. Whence also it is written again: "The cry of Sodom and Gomorrha is waxen great." Now a sin with a voice is a sin in act: but a sin with even a cry, is a sin with liberty.

But on the other hand, those who charge themselves with their misdeeds and yet eschew them not, must be admonished to take timely thought what they will say for their own defence in the strict judgment of God, seeing they are not acquitted of the guilt of their crimes even when their own selves are judges. What else are these men therefore but their own summoners? They lift up their voices against their sins, and apprehend themselves as guilty by their deeds. They are to be admonished to take notice, that it even now belongeth to the secret dispensation of judgment that their soul is enlightened to see the evil which it committeth, but endeavoureth not to conquer it: to the end that the better its sight the worse may be its perdition; because it perceiveth the light of understanding, and yet leaveth not the darkness of wicked actions. For when they disregard the knowledge which they have received for a help, they turn it into

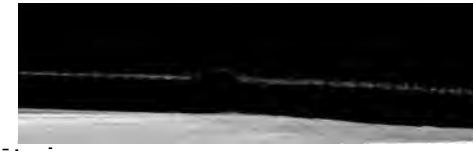
hanc contra se in testimonium vertunt; et de lumine intelligentiæ augent supplicia, quod profecto acceperant ut possent delere peccata. Quorum nimirum nequitia cum malum agit quod dijudicat, venturum jam judicium hic degustat: ut cum æternis suppliciis servatur obnoxia, suo hic interim examine non sit absoluta: tantoque illic graviora tormenta percipiat, quanto hic malum non deserit, etiam quod ipsa condemnat. Hinc enim Veritas dicit: "Servus qui cognovit voluntatem Domini sui, et non præparavit, et non fecit secundum voluntatem ejus, vapulabit multis[g]." Hinc Psalmista ait: "Descendant in infernum viventes[h]." Vivi quippe quæ circa illos aguntur sciunt et sentiunt, mortui autem sentire nil possunt. Mortui enim in infernum descenderent, si mala nesciendo perpetrarent. Cum vero sciunt mala, et tamen faciunt, ad iniquitatis infernum viventes miseri sentientesque descendunt.

CAPUT XXXII.

QUOMODO ADMONENDI QUI SUBITO MOTU, ET QUI CONSULTO PECCANT.

33. ALITER admonendi sunt qui repentina concupiscentia superantur, atque aliter qui in culpa ex consilio ligantur. Admonendi quippe sunt quos repentina concupiscentia superat, ut in bello præsentis vitæ se quotidie positos attendant, et cor quod prævidere vulnera non potest, scuto solliciti timoris tegant: ut occulta insidiantis hostis jacula perhorrescant, et in tam caliginoso certamine intentione continua intra mentis

[g] Luc. xii. 47. [h] Ps. liv. 16.



a witness against themselves, and increase their torments by that light of understanding, which they had certainly received that they might be able to put away their sins. And indeed their wickedness while it doeth the evil which it discerneth, tasteth even here the judgment to come; to the end that, as it is kept liable to everlasting punishments, it may not be acquitted here in the meanwhile by its own tribunal: and may endure the heavier torments there, forasmuch as here it forsaketh not even the evil which itself condemneth. For for this cause saith the Truth: "The servant which knew his Lord's will, and prepared not, nor did according to his will, shall be beaten with many stripes." Hence the Psalmist saith: "Let them go down quick into hell." For the quick know and feel the things that are done about them, but the dead can feel nothing. Now they would go down dead into hell if they did evil in ignorance. But inasmuch as they know the evil and yet do it, the wretches go down quick and with feeling into the hell of iniquity.

CHAPTER XXXII.

AFTER WHAT MANNER THEY ARE TO BE ADMONISHED WHO SIN BY A SUDDEN IMPULSE, AND THOSE WHO DO SO DELIBERATELY.

33. DIFFERENT admonitions are to be addressed to those who are overcome by sudden passion, and to those who are of set purpose bound in sin. For those whom sudden passion overcometh are to be admonished to consider that they are daily set in the warfare of this present life, and to protect with the shield of anxious fear the heart which cannot foresee wounds: to be filled with dread of the secret bolts of the lurking foe, and in so dark a contest to entrench themselves by continual recollection within the camp of the soul. For

castra se muniant. Nam si a circumspectionis sollicitudine cor destituitur, vulneribus aperitur: quia hostis callidus tanto liberius pectus percutit, quanto nudum a providentiæ lorica deprehendit. Admonendi sunt qui repentina concupiscentia superantur, ut curare nimis terrena desuescant; quia intentionem suam dum rebus transitoriis immoderatius implicant, quibus culparum jaculis transfigantur ignorant. Unde et per Salomonem vox percussi et dormientis exprimitur, qui ait: "Verberaverunt me, sed non dolui; traxerunt me, et ego non sensi. Quando evigilabo, et rursum vina reperiam[1]?" Mens quippe a cura suæ sollicitudinis dormiens verberatur et non dolet, quia sicut imminentia mala non prospicit, sic nec quæ perpetraverit agnoscit. Trahitur et nequaquam sentit, quia per illecebras vitiorum ducitur, nec tamen ad sui custodiam suscitatur. Quæ quidem evigilare optat, ut rursum vina reperiat: quia quamvis somno torporis a sui custodia prematur, vigilare tamen ad seculi curas nititur, ut semper voluptatibus debrietur; et cum ad illud dormiat in quo solerter vigilare debuerat, ad aliud vigilare appetit, ad quod laudabiliter dormire potuisset. Hinc superius scriptum est: "Et eris quasi dormiens in medio mari, et quasi sopitus gubernator amisso clavo[1]." In medio enim mari dormit, qui in hujus mundi tentationibus positus, providere motus irruentium vitiorum quasi imminentes undarum cumulos negligit. Et quasi clavum gubernator amittit, quando mens ad regendam navem corporis studium sollicitudinis perdit. Clavum quippe in mari amittere est in-

[1] Prov. xxiii. 35. [1] Prov. xxiii. 34.

if the heart be deserted by the anxiety of watchfulness it is laid open to wounds: because the crafty foe hitteth the breast the more freely in proportion as he findeth it stripped of the corselet of forethought. Those who are overcome by sudden passion are to be admonished to wean themselves from caring too much for earthly things: for when they entangle their thoughts overmuch with transitory matters, they know not by what bolts of sin they are shot through. Hence the voice of one who is stricken and is asleep is uttered also by the mouth of Solomon; who saith, "They have beaten me, but I was not pained: they have drawn me and I felt it not. When shall I awake, and find wine again?" For the soul asleep from the care of her anxiety is beaten and is not pained, because as she foreseeth not evils that threaten, so neither doth she take knowledge of those which she hath committed. She is drawn and feeleth it not, because she is led by the allurements of vices and yet is not aroused to be on her guard. And she desireth indeed to awake, that she may seek wine again: because, albeit she is weighed down from being on her guard by the sleep of listlessness, yet she striveth to be awake to the cares of the world, to the end that she may be for ever intoxicated with pleasures: and whiles she is asleep to that in respect of which she ought to have been carefully awake, she seeketh to wake to that to which she might laudably have slept. Hence it is written above: "And thou shalt be as one that is asleep in the midst of the sea, and as a steersman laid to rest that hath let go his rudder." For he sleepeth in the midst of the sea who being set in the temptations of this world neglecteth to look out for the motions of vices that rush upon him, as it were the threatening heaps of waters. And the steersman as it were letteth go his rudder when the soul loseth the earnestness of anxiety to guide the ship of the body. For to let the rudder go in the sea is not to keep a provident watch amidst

tentionem providam inter procellas hujus seculi non tenere. Si enim gubernator clavum sollicite stringit, modo in fluctibus ex adverso navem dirigit, modo ventorum impetus per obliquum findit. Ita cum mens vigilanter animam regit, modo alia superans calcat, modo alia providens declinat; ut et præsentia laborando subjiciat, et contra futura certamina prospiciendo convalescat. Hinc rursum de fortibus supernæ patriæ bellatoribus dicitur: "Uniuscujusque ensis super femur suum, propter timores nocturnos[k]." Ensis enim super femur ponitur, quando acumine sanctæ prædicationis prava suggestio carnis edomatur. Per noctem vero cæcitas nostræ infirmitatis exprimitur; quia quidquid adversitatis in nocte imminet, non videtur. Uniuscujusque ergo ensis super femur suum ponitur propter timores nocturnos; quia videlicet sancti viri, dum ea quæ non vident metuunt, ad intentionem certaminis parati semper assistunt. Hinc rursum sponsæ dicitur: "Nasus tuus sicut turris quæ est in Libano[l]." Rem namque quam oculis non cernimus, plerumque odore prævidemus. Per nasum quoque odores fœtoresque discernimus. Quid ergo per nasum Ecclesiæ, nisi Sanctorum provida discretio designatur? Qui etiam turri similis, quæ est in Libano dicitur; quia discreta eorum providentia ita in alto sita est, ut tentationum certamina et priusquam veniant videat, et contra ea dum venerint munita subsistat. Quæ enim futura prævidentur, cum præsentia fuerint, minoris virtutis fiunt: quia dum contra ictum quisque paratior redditur, hostis qui se inopinatum credidit, eo ipso quo prævisus est, enervatur.

[k] Cant. iii. 8. [l] Cant. vii. 4.

the storms of this world. For if the steersman carefully press the rudder, he sometimes amongst the billows directeth the ship straight against the wind, sometimes he cleaveth through the violence of the gale aslant. So when the soul guideth watchfully the heart, at one time she surmounteth some things and treadeth them underfoot; at another, she foreseeth others and avoideth them; to the end that she may both overcome things present by exertion, and may be strengthened by foresight against future contests. Hence it is said again concerning the mighty warriors of our heavenly country: "Every man hath his sword upon his thigh, because of terrors in the night." For the sword is put upon the thigh when the evil suggestions of the flesh are tamed by the sharp edge of holy preaching. But by the night the blindness of our infirmity is expressed; since whatever adversity may threaten us in the night is not seen. Therefore is the sword of each one laid upon his thigh because of terrors in the night: because, forsooth, holy men, fearing the things which they see not, stand always ready for the purpose of a struggle. Hence again it is said to the Bride: "Thy nose is as the tower which is in Libanus." For a thing which we discern not by the eye, we for the most part foresee by the smell. By the nose also we distinguish sweet and foul odours. What then is signified by the nose of the Church but the provident discernment of the saints? And it is said also to be like the tower which is in Libanus; because their discerning forethought is so set on high as to see the struggles of temptations even before they come, and to stand fenced against them when they are come. For things which are foreseen in the future come to be of less power when they are present; because when one is better prepared against the blow, the enemy who thought that he was not expected, is weakened by the very fact of being foreseen.

At contra admonendi sunt qui in culpa ex consilio ligantur, quatenus provida consideratione perpendant, quia dum mala ex judicio faciunt, districtius contra se judicium accendunt; ut tanto eos durior sententia feriat, quanto illos in culpa arctius vincula deliberationis ligant. Citius fortasse delicta pœnitendo abluerent, si in his sola præcipitatione cecidissent. Nam tardius peccatum solvitur, quod et per consilium solidatur. Nisi enim mens omni modo æterna despiceret, in culpa ex judicio non periret. Hoc ergo præcipitatione lapsis per consilium pereuntes differunt, quod cum hi a statu justitiæ peccando concidunt, plerumque simul et in laqueum desperationis cadunt. Hinc est quod per Prophetam Dominus non tam præcipitationum prava, quam delictorum studia reprehendit, dicens: "Ne forte egrediatur ut ignis indignatio mea, et succendatur, et non sit qui extinguat, propter malitiam studiorum vestrorum [m]." Hinc iterum iratus dicit: "Visitabo super vos juxta fructum studiorum vestrorum [n]." Quia ergo peccatis aliis differunt peccata quæ per consilium perpetrantur, non tam prave facta Dominus, quam studia pravitatis insequitur. In factis enim sæpe infirmitate, sæpe negligentia; in studiis vero malitiosa semper intentione peccatur. Quo contra recte beati viri expressione per Prophetam dicitur: "Et in cathedra pestilentiæ non sedit [o]." Cathedra quippe judicis esse vel præsidentis solet. In cathedra autem pestilentiæ sedere est ex judicio prava committere: in cathedra pestilentiæ sedere est et ex ratione mala discernere, et tamen ex deliberatione per-

[m] Jer. iv. 4. [n] Jer. xxiii. 2. [o] Ps. i. 1.

But those on the other hand, who are bound in sin of set purpose, must be admonished to consider with thoughtful meditation that when they do evil advisedly they provoke against themselves a stricter judgment: so that they are smitten by so much the harder sentence, as the chains of deliberation bind them the more straitly in sin. They would, perchance, wash out their offences by repentance more speedily, if in these cases they had fallen solely by hastiness. For that sin is longer in being loosed which is hardened also by set purpose. For unless the soul despised eternal things altogether, she would not destroy herself by sin advisedly. In this point, therefore, do those, who destroy themselves of set purpose, differ from those who have stumbled through hastiness: that when they fall by sinning from a state of righteousness, they, for the most part, fall also at the same time into the snare of desperation. Hence it is that the Lord reproveth by the Prophet, not so much the misdeeds of hastiness, as the thoughts of crimes, saying: "Lest, perchance, Mine indignation come forth as fire, and kindle, and there be none to quench it, on account of the wickedness of your thoughts." Hence He saith again in wrath: "I will visit upon you according to the fruit of your thoughts." Since, therefore, sins which are committed through set purpose differ from other sins, the Lord inveigheth not so much against wicked acts as against the thoughts of wickedness. For in acts sin is often committed by infirmity, often by negligence; but in thoughts always through a wicked intention. To the contrary of which it is rightly said by the Prophet, in his description of the blessed man: "And hath not sat in the chair of pestilence." For a chair is wont to belong to a judge or ruler. And to sit in the chair of pestilence is to commit wicked acts, by deliberate judgment: to sit in the chair of pestilence is both to perceive evil by the reason, and to do it none the less by de-

petrare. Quasi in perversi consilii cathedra sedet, qui tanta inquitatis elatione attollitur, ut adimplere malum etiam per consilia conetur. Et sicut assistentibus turbis prælati sunt qui cathedræ honore fulciuntur, ita delicta eorum qui præcipitatione corruunt, exquisita per studium peccata transcendunt. Admonendi ergo sunt, ut hinc colligant qui in culpa etiam se per consilium ligant, qua quandoque ultione feriendi sunt, qui nunc pravorum non socii, sed principes fiunt.

CAPUT XXXIII.

QUOMODO ADMONENDI QUI MINIMIS, SED CREBRIS NOXIS; ET QUI MINIMAS CAVENTES GRAVIBUS ALIQUANDO IMMERGUNTUR.

34. ALITER admonendi sunt qui licet minima, crebro tamen illicita faciunt: atque aliter qui se a parvis custodiunt, sed aliquando in gravibus demerguntur. Admonendi sunt qui quamvis in minimis, sed tamen frequenter excedunt, ut nequaquam considerent qualia, sed quanta committunt. Facta enim sua si despiciunt timere cum pensant, debent formidare cum numerant. Altos quippe gurgites fluminum parvæ sed innumeræ replent guttæ pluviarum. Et hoc agit sentina latenter excrescens, quod patenter procella sæviens. Et minuta sunt quæ erumpunt membris per scabiem vulnera, sed cum multitude eorum innumerabiliter occupat, sic vitam corporis sicut unum grave inflictum pectori vulnus necat. Hinc videlicet scriptum est: "Qui modica

liberation. He sitteth, as it were, in the chair of froward counsel, who is lifted up with such an upheaving of iniquity, as to endeavour to bring about evil even by his counsels. And as those who are supported by the honour of the chair, are set over the crowds which stand by, so the sins which are sought out with thought surpass the offences of those who fall through hastiness. Those, therefore, who even bind themselves to sin by deliberation, must be admonished to gather from hence with what vengeance they must hereafter be smitten who even now are not made companions, but princes of evil-doers.

CHAPTER XXXIII.

AFTER WHAT MANNER THEY ARE TO BE ADMONISHED WHO ARE ENTANGLED IN SMALL BUT FREQUENT FAULTS; AND THOSE WHO, WHILE THEY AVOID THESE, ARE SOMETIMES PLUNGED IN GRIEVOUS SINS.

34. DIFFERENT admonitions are to be addressed to those who frequently do unlawful things, although very small; and to those who keep themselves from small offences, but are sometimes plunged in graver sins. Those who, although in very small matters, transgress frequently, must be admonished to consider not the quality of the sins they commit, but the quantity. For if they scorn to be afraid of their acts when they weigh them, they ought to be filled with dread when they count them: for small but countless drops of rain fill the deep eddies of the floods; and bilge-water rising in secret, doth the same as a tempest that rageth openly. The wounds also which break out upon the limbs in scab are small, but when they take their place in countless multitudes, they destroy the life of the body just as much as one grievous wound inflicted on the breast. Hence plainly [illegible]written: "He that despiseth small things, falleth by little

spernit, paulatim decidit [p]." Qui enim peccata minima fiere ac devitare negligit, a statu justitiæ non quidem repente, sed partibus totus cadit. Admonendi sunt qui in minimis frequenter excedunt, ut sollicite considerent, quia nonnunquam in parva deterius quam in majori culpa peccatur. Major enim quo citius quia sit culpa agnoscitur, eo etiam celerius emendatur; minor vero dum quasi nulla creditur, eo pejus quo et securius in usu retinetur. Unde fit plerumque, ut mens assueta malis levibus nec gravia perhorrescat, atque ad quamdam auctoritatem nequitiæ per culpas nutrita perveniat; et tanto in majoribus contemnat pertimescere, quanto in minimis didicit non timendo peccare.

At contra admonendi sunt qui se a parvis custodiunt, sed aliquando in gravibus demerguntur, ut sollicite seipsos deprehendant: quia dum cor eorum de custoditis minimis extollitur, ad perpetranda graviora ipso elationis suæ barathro devorantur; et dum foris sibi parva subjiciunt, sed per inanem gloriam intus intumescunt, languore superbiæ intrinsecus victam mentem etiam foras per mala majora prosternunt. Admonendi ergo sunt qui se a parvis custodiunt, sed aliquando in gravibus demerguntur, ne ubi se stare extrinsecus æstimant, ibi intrinsecus cadant, et juxta districti judicis retributionem elatio minoris justitiæ via fiat ad foveam gravioris culpæ. Qui enim vane elati, boni minimi custodiam suis viribus tribuunt, juste derelicti culpis majoribus obruuntur; et cadendo discunt non fuisse

[p] Eccli. xix. 1.

and little." For he that neglecteth to bewail and to avoid the smallest sins, falleth from a state of righteousness, not indeed all of a sudden, but by degrees, entirely. Those who often transgress in small matters, must be admonished carefully to observe that sometimes a man sinneth more grievously in a small offence than in a larger one: for the greater, inasmuch as it is more speedily acknowledged to be a sin, is so much the more quickly amended; but the smaller, so long as it is not believed to be a sin, is kept in practice with greater mischief, as it is with more unconcern; whence for the most part it cometh to pass, that the soul accustomed to light evils hath no horror of the more serious; and being bred in sin, cometh to a certain prescription of iniquity, and scorneth the more to be afraid in greater matters, by so much as she hath learnt to sin without fearing in the smallest.

But those on the other hand, who keep themselves from small sins, but are sometimes overwhelmed in graver ones, must be admonished carefully to discern their own state: for when their heart is lifted up by their avoidance of the smallest things, they are swallowed up of the very gulf of their own triumph, to the commission of more grievous sins; and when they tread under their feet small things abroad, but are puffed up by vain-glory within, they even prostrate the soul, which is inwardly overcome by the sickness of pride, by greater evils abroad. They are to be admonished, therefore, who keep themselves from small faults, but are sometimes plunged in graver sins, to take heed that they fall not inwardly in that in which they esteem themselves to stand outwardly, and that in the recompense of the strict Judge, pride in a smaller righteousness be not made the way to a pitfall of more grievous sin. For those who, being vainly set up, lay the keeping of the least good to their own strength, being justly forsaken, are overwhelmed by greater sins, and learn by falling that it was not of themselves that

proprium quod steterunt, ut mala immensa cor reprimant, quod minima bona exaltant. Admonendi sunt ut considerent, quod et in culpis gravioribus alto reatu se obligant, et tamen plerumque in parvis quæ custodiunt, deterius peccant: quia et in illis iniqua faciunt, et per ista se hominibus quod iniqui sunt tegunt. Unde fit, ut cum majora mala perpetrant coram Deo, apertæ iniquitatis sit; et cum parva bona custodiunt coram hominibus, simulatæ sanctitatis. Hinc est enim quod Pharisæis dicitur: "Liquantes culicem, camelum autem glutientes[q]." Ac si aperte diceretur: Minima mala discernitis, majora devoratis. Hinc est quod rursum ore Veritatis increpantur, cum audiunt: "Decimatis mentham et anethum et cyminum; et relinquitis quæ graviora sunt Legis, judicium et misericordiam et fidem[r]." Neque enim negligenter audiendum est, quod cum decimari minima diceret, extrema quidem de oleribus maluit, sed tamen bene olentia memorare: ut profecto ostenderet, quia simulatores cum parva custodiunt, odorem de se extendere sanctæ opinionis quærunt; et quamvis implere maxima prætermittant, ea tamen minima observant, quæ humano judicio longe lateque redoleant.

CAPUT XXXIV.

QUOMODO ADMONENDI QUI BONA NEC INCHOANT, ET QUI INCHOATA NON ABSOLVUNT.

35. ALITER admonendi sunt qui bona nec inchoant, atque aliter qui inchoata minime consummant. Qui

[q] Matth. xxiii. 24. [r] Matth. xxiii. 23.

they stood, to the end that immeasurable evils may keep down the heart which is lifted up by the smallest good. They must be admonished to consider that they both bind themselves with heavy guilt by their more grievous sins, and yet for the most part offend more sorely in the small matters which they keep: because in the former they do unrighteously, and by the latter screen it from men that they are unrighteous. Hence it cometh to pass that it is of manifest unrighteousness when they commit the greater evils before God, and of a feigned holiness when they keep small pieces of goodness before men. Hence it is that it is said to the Pharisees: "Straining out a gnat, and swallowing a camel." As though it were said openly: The smallest evils ye discern, the greater ye devour. Hence it is that they are chidden again by the mouth of the Truth, when they are told: "Ye tithe mint, and anise, and cummin; and leave those that are the weightier matters of the law, judgment, mercy, and faith." For neither is it to be carelessly heard that when He said the smallest things were tithed, He chose to mention the lowest of herbs, but yet such as are sweet-smelling, to the end, forsooth, that He might shew that when pretenders keep small matters, they seek to spread abroad the savour of a holy character for themselves; and though they omit to perform the greatest points, they, nevertheless, observe such of the smallest as give a sweet savour far and wide in the judgment of men.

CHAPTER XXXIV.

AFTER WHAT MANNER THEY ARE TO BE ADMONISHED WHO NEVER BEGIN GOOD WORKS, AND THOSE WHO NEVER FINISH THE GOOD WORKS THEY HAVE BEGUN.

35. DIFFERENT admonitions are to be addressed to those who do not even begin good works, and to those who never perfect the things they have begun. For in those who do not

enim bona nec inchoant, non sunt eis prius ædificanda quæ salubriter diligant, sed destruenda ea in quibus semetipsos nequiter versant. Neque enim sequuntur quæ inexperta audiunt, nisi prius, quam perniciosa sint ea quæ sibi sunt experta, deprehendant: quia nec levari appetit, qui et hoc ipsum quia cecidit nescit; et qui dolorem vulneris non sentit, salutis remedia non requirit. Prius ergo ostendenda sunt, quam sint vana quæ diligunt, et tunc demum vigilanter intimanda quam sint utilia quæ prætermittunt. Prius videant fugienda quæ amant, et sine difficultate postmodum cognoscant amanda esse quæ fugiunt. Melius enim inexperta recipiunt, si de expertis quidquid disputationis audiunt veraciter cognoscunt. Tunc igitur pleno voto discunt vera bona quærere, cum certo judicio deprehenderint falsa se vacue tenuisse. Audiant ergo, quod bona præsentia et a delectatione citius transitura sunt, et tamen eorum causa ad ultionem sine transitu permansura: quia et nunc quod libet invitis subtrahitur, et tunc quod dolet invitis in supplicium reservatur. Itaque eisdem rebus terreantur salubriter, quibus noxie delectantur: ut dum perculsa mens alta ruinæ suæ damna conspiciens sese in præcipitium pervenisse deprehendit, gressum post terga revocet, et pertimescens quæ amaverat, discat diligere quæ contemnebat.

Hinc est enim quod Jeremiæ misso ad prædicationem dicitur: "Ecce constitui te hodie super gentes

even begin good works things are not first to be built up for which they may have a wholesome love, but the things in which they unlawfully occupy themselves are to be thrown down. For neither will they follow the untried things of which they hear, unless they first find out how mischievous are those things which they have tried: for he desireth not to be raised up who knoweth not even this that he is fallen; and he who feeleth not the pain of a wound, seeketh not the appliances of healing. First, then, it must be shewn how vain are the things which they choose, and then at length it is to be earnestly pressed upon them how profitable those are which they let pass. First let them see that the things they love are to be avoided, and afterwards they may learn without difficulty that the things which they avoid are to be loved. For they accept things of which they have had no experience more easily, if they recognise whatsoever discourse they hear concerning things of which they have had experience to be true. So then they learn to seek true good with full affection, when they have found by an undoubting judgment that they have to no purpose holden to that which was false. Let them be told therefore that present goods are both to pass away quickly out of enjoyment, and yet as concerneth them are to remain for vengeance without passing away: since both that which liketh them is now withdrawn from men against their will, and that which grieveth them is then reserved to men against their will for a punishment. And so let them feel a wholesome fear from the very same things from which they draw a baneful pleasure: to the end that when the affrighted soul, seeing the deep losses of her own downfal, findeth herself to have come to the edge of a precipice, she may retrace her steps backward, and fearing that which she had loved, may learn to cherish that which she despised.

Hence it is that it is said to Jeremias when he is sent to his preaching: "Behold I have set thee this day over nations

et super regna, ut evellas et destruas, et disperdas et dissipes, et ædifices et plantes[a]." Quia nisi prius perversa destrueret, ædificare utiliter recta non posset: nisi ab auditorum suorum cordibus spinas vani amoris evelleret, nimirum frustra in eis sanctæ prædicationis verba plantaret. Hinc est quod Petrus prius evertit, ut postmodum construat, cum nequaquam Judæos monebat quid jam facerent, sed de his quæ fecerant increpabat, dicens: "Jesum Nazarenum virum approbatum a Deo in vobis, virtutibus et prodigiis et signis quæ per illum fecit Deus in medio vestri, sicut vos scitis; hunc definito consilio et præscientia Dei traditum, per manus iniquorum affigentes interemistis, quem Deus suscitavit solutis doloribus inferni[b]:" ut videlicet crudelitatis suæ cognitione destructi, ædificationem sanctæ prædicationis quanto anxie quærerent, tanto utiliter audirent. Unde et illico responderunt: "Quid ergo faciemus, viri fratres?" Quibus mox dicitur: "Agite pœnitentiam, et baptizetur unusquisque vestrum[c]." Quæ ædificationis verba profecto contemnerent, nisi prius salubriter ruinam suæ destructionis invenissent. Hinc est quod Saulus, cum super eum cœlitus lux emissa resplenduit, non jam quid recte deberet facere, sed quid prave fecisset audivit. Nam cum prostratus requireret, dicens: "Quis es Domine?" Respondetur protinus: "Ego sum Jesus Nazarenus, quem tu persequeris." Et cum repente subjungeret: "Domine, quid me jubes facere?" Illico adjungitur: "Surgens ingredere civitatem, et ibi dicetur tibi quid te oporteat

[a] Jer. i. 10. [b] Act. ii. 22—24. [c] Act. ii. 37, 38.

and over kingdoms, to pluck up and throw down, and to destroy and to scatter, and to build and to plant." For unless he should first throw down wrong things, he could not profitably build up the right: and if he plucked not up the thorns of vain affection from the hearts of his hearers, he would doubtless plant in them the words of holy preaching to no purpose. Hence it is that Peter first overturneth, that he may afterwards build; when he in nowise admonished the Jews what they should then do, but chode them for the things which they had done, saying: "Jesus of Nazareth, a man approved of God among you, by powers and wonders and signs, which God did by Him in the midst of you, even as ye know; Him being delivered up by the determinate counsel and the foreknowledge of God, by the hands of the wicked ye have crucified and slain; whom God raised up, having loosed the pains of hell:" to the end, that is, that having been thrown down by the acknowledging of their cruelty they might hearken to the building up of holy preaching with as much profit as they sought it with earnestness. Whence also they forthwith answered: "What then shall we do, men and brethren?" And it is presently said to them: "Repent, and let every one of you be baptized." But they would surely have despised these words of building up if they had not first experienced to their salvation the shock of their throwing down. Hence it is that Saul when the light sent out from heaven shone upon him, was not told at once what he ought to do aright, but what he had done amiss. For when being cast to the ground he asked the question, saying: "Who art Thou, Lord?" straightway cometh the answer: "I am Jesus of Nazareth, whom thou persecutest." And when he forthwith replied: "Lord, what dost Thou bid me to do?" it is added at once: "Arise, and enter into the city, and there it shall be told thee what it behoveth thee

facere[a]." Ecce de cœlo Dominus loquens persecutoris sui facta corripuit, nec tamen illico quæ essent facienda monstravit. Ecce elationis ejus fabrica jam tota corruerat, et post ruinam suam humilis ædificari requirebat: et cum superbia destruitur, ædificationis tamen verba retinentur; ut videlicet persecutor immanis diu destructus jaceret, et tanto post in bonis solidius surgeret, quanto prius funditus eversus a pristino errore cecidisset. Qui ergo nulla adhuc agere bona cœperunt, a rigiditate antea suæ pravitatis correctionis manu evertendi sunt, ut ad statum postmodum rectæ operationis erigantur: quia et idcirco altum silvæ lignum succidimus, ut hoc in ædificii tegmine sublevemus; sed tamen non repente in fabrica ponitur, ut nimirum prius viticosa ejus viriditas exsiccetur, cujus quo plus in infimis humor excoquitur, eo ad summa solidius levatur.

At contra admonendi sunt qui inchoata bona minime consummant, ut cauta circumspectione considerent, quia dum proposita non perficiunt, etiam quæ fuerant cœpta convellunt. Si enim quod videtur gerendum, sollicita intentione non crescit, etiam quod fuerat bene gestum decrescit. In hoc quippe mundo humana anima quasi more navis est contra ictum fluminis conscendentis: uno in loco nequaquam stare permittitur, quia ad ima relabitur, nisi ad summa conetur. Si ergo inchoata bona fortis operantis manus ad perfectionem non sublevat, ipsa operandi remissio contra hoc quod operatum est pugnat. Hinc est enim quod per Salomonem dicitur: "Qui mollis et dissolutus est in opere

[a] Act. ix. 4, &c., et xxii. 8, &c.

to do." Behold the Lord, speaking from heaven, reproved the deeds of his persecutor, and yet shewed him not instantly the things that were to be done. Behold the whole frame of his elevation had already tumbled to pieces, and being low after his fall he sought to be built up; and while pride is thrown down, yet the words of building are withholden: to the intent, forsooth, that the fierce persecutor might long lie in ruins, and might afterward rise the more stedfast in good, as he had first fallen utterly uprooted from his original error. Those, therefore, who have as yet begun to do no good works are to be first overturned from the stubbornness of their own ill-dealing by the hand of correction, that they may be thereafter raised to the standard of well-doing: for, for this cause likewise we cut down the lofty timber of the forest, that we may raise it up in the roof of a building: but yet it is not put straightway in the fabrick; to the end, that is, that the mischievous greenness thereof may first be dried up; for the more the moisture thereof worketh itself out at the bottom, the more firmly is it lifted to the top.

But, on the other hand, those who never finish the good works they have begun are to be admonished to observe with careful attention, that while they accomplish not the things they have undertaken, they likewise tear up the things that had been begun. For if that which appeareth to be a thing to be done go not forward by assiduous care, even that which had been well done goeth back. For in this world the soul of man is, as it were, in the condition of a ship ascending against the current of a river: it is never suffered to stay in one place, for unless it struggle to the uppermost parts it floateth back again to the nethermost. If, therefore, the strong hand of the worker carry not up the good things that have been begun to perfection, the very slackening of work fighteth against that which hath been wrought. Hence it is that it hath been said by Solomon: "Whoso is feeble and

suo, frater est sua opera dissipantis [7]." Quia videlicet qui cœpta bona districte non exequitur, dissolutione negligentiæ manum destruentis imitatur. Hinc Sardis Ecclesiæ ab Angelo dicitur: "Esto vigilans, et confirma cetera quæ moritura erant: non enim invenio opera tua plena coram Deo meo [8]." Quia igitur plena coram Deo ejus opera inventa non fuerant, moritura reliqua etiam quæ erant gesta prædicebat. Si enim quod mortuum in nobis est ad vitam non accenditur, hoc etiam extinguitur quod quasi adhuc vivum tenetur. Admonendi sunt ut perpendant, quod tolerabilius esse potuisset recti viam non arripere, quam arrepta post tergum redire. Nisi enim retro aspicerent, erga cœptum studium nullo torpore languerent. Audiant ergo quod scriptum est: "Melius erat eis non cognoscere viam justitiæ, quam post agnitionem retrorsum converti [a]." Audiant quod scriptum est: "Utinam frigidus esses, aut calidus: sed quia tepidus es, et nec frigidus nec calidus, incipiam te evomere ex ore meo [b]." Calidus quippe est qui bona studia et arripit et consummat: frigidus vero est qui consummanda nec inchoat. Et sicut a frigore per teporem transitur ad calorem, ita a calore per teporem reditur ad frigus. Quisquis ergo amisso infidelitatis frigore vivit, sed nequaquam tepore superato excrescit ut ferveat, proculdubio calore desperato, dum noxio in tepore demoratur, agit ut frigescat. Sed sicut ante teporem frigus sub spe est, ita post frigus tepor in desperatione. Qui enim adhuc

[7] Prov. xviii. 9.
[8] Apoc. iii. 2.
[a] 2 Petr. ii. 21.
[b] Apoc. iii. 15, 16.

slack in his work, is brother to him that wasteth his own works." Because in truth, he that followeth not up good beginnings strenuously, taketh pattern in the looseness of his negligence from the hand of the destroyer. Hence it is said by the angel to the Church of Sardis: "Be watchful, and strengthen the rest of the things that were about to die; for I find not thy works full before my God." Therefore, because her works were not found full before God, he foretold that the residue also which had been done were about to die. For if that which is dead in us be not kindled into life, that also is quenched which as yet is, as it were, kept alive. They must be admonished to consider that it might have been more pardonable not to have laid hold on the way of uprightness, than after it hath been laid hold of, to turn back again. For were it not that they were looking back they would not grow weary with any sluggishness towards the pursuit that they had begun. Let them therefore hear that which is written: "It had been better for them not to know the way of righteousness than after the knowledge thereof to turn backward." Let them hear that which is written: "I would thou wert cold or hot; but because thou art lukewarm, and neither cold nor hot, I will begin to spew thee out of My mouth." For he is hot who both layeth hold on good pursuits and accomplisheth them: and he is cold who never beginneth the things that ought to be accomplished. And as one passeth from cold to heat through lukewarmness, so by lukewarmness is the return made from heat to cold. Whosoever, therefore, is alive, having lost the cold of unbelief, but doth not, having passed through lukewarmness, go on to burn, he doubtless having despaired of heat, while he lingereth in a faulty lukewarmness, is going about to become cold. But as before lukewarmness cold is hopeful, so after cold lukewarmness is desperate. For he that is yet in his

in peccatis est, conversionis fiduciam non amittit. Qui vero post conversionem tepuit, et spem quæ esse potuit de peccatore subtraxit. Aut calidus ergo quisque esse, aut frigidus quæritur, ne tepidus evomatur; ut videlicet aut necdum conversus adhuc de se spem conversionis præbeat, aut jam conversus in virtutibus inardescat; ne evomatur tepidus, qui a calore quem proposuit torpore ad noxium frigus redit.

CAPUT XXXV.

QUOMODO ADMONENDI, QUI MALA CLAM, ET BONA PALAM FACIUNT; AC QUI VERSA VICE.

36. ALITER admonendi sunt qui mala occulte agunt, et bona publice; atque aliter qui bona quæ faciunt abscondunt, et tamen quibusdam factis publice mala de se opinari permittunt. Admonendi enim sunt qui mala occulte agunt, et bona publice, ut pensent humana judicia quanta velocitate evolant, divina autem quanta immobilitate perdurant. Admonendi sunt, ut in fine rerum mentis oculos figant; quia et humanæ laudis attestatio præterit, et superna sententia, quæ et abscondita penetrat, ad retributionem perpetuam convalescit. Dum igitur occulta mala sua divinis judiciis, recta autem sua humanis oculis antoponunt, et sine teste est bonum quod publice faciunt, et non sine æterno teste est quod latenter delinquunt. Culpas itaque suas occultando hominibus, virtutesque pan-

sins loseth not his trust in conversion. But he who is grown lukewarm after conversion hath put aside even the hope which there might have been of a sinner. Everyone, therefore, is sought to be either cold or hot, lest he be spewed out as lukewarm: to the intent, that is, that either not being yet converted he may still give hopes of conversion for himself, or being already converted, he may be fervent in virtue: that he be not spewed out as lukewarm, if he go back by sluggishness from the heat which he hath set before him to a faulty coldness.

CHAPTER XXXV.

AFTER WHAT MANNER THEY ARE TO BE ADMONISHED WHO DO EVIL PRIVILY AND GOOD OPENLY; AND CONTRARIWISE.

36. DIFFERENT admonitions are to be addressed to those who do evil in secret and good in public; and to those who conceal the good they do, and yet by some things which they do in public allow men to think evil of them. Those who do ill in secret and good in public are to be admonished to ponder with what swiftness the judgments of men fly away, and with what unchangeableness the judgments of God endure. They are to be admonished to fix their soul's eyes upon the end of things: forasmuch as both the record of men's praises passeth away, and the sentence on high, which pierceth even into hidden things, is strengthened to an everlasting recompense. When, therefore, they set their hidden evil before the Divine judgments, and their good deeds before human eyes, both the good which they do in public is without a witness, and the offence which they commit by stealth wanteth not one which is eternal. And so by concealing their sins from men, and displaying their

dendo, et unde puniri debeant abscondentes detegunt, et unde remunerari poterant, detegentes abscondunt. Quos recte sepulcra dealbata speciosa exterius, sed mortuorum ossibus plena Veritas vocat[e]: quia vitiorum mala intus contegunt, humanis vero oculis quorumdam demonstratione operum de solo foris justitiæ colore blandiuntur. Admonendi itaque sunt, ne quæ agunt recta despiciant, sed ea meriti melioris credant. Valde namque bona sua dijudicant, qui ad eorum mercedem sufficere humanos favores putant. Cum enim pro recto opere laus transitoria quæritur, æterna retributione res digna vili pretio venundatur. De quo videlicet pretio percepto Veritas dicit: "Amen dico vobis, Receperunt mercedem suam[f]." Admonendi sunt ut considerent, quia dum pravos se in occultis exhibent, sed tamen exempla de se publice in bonis operibus præbent, ostendunt sequenda quæ fugiunt, clamant amanda quæ oderunt, vivunt postremo aliis, et sibi moriuntur.

At contra admonendi sunt qui bona occulte faciunt, et tamen quibusdam factis publice de se mala opinari permittunt, ne cum bona semetipsos actionis rectæ virtute vivificant, in se alios per exemplum pravæ æstimationis occidant: ne minus quam se proximos diligant, et cum ipsi salubrem potum vini sorbeant, intentis in sui consideratione mentibus pestiferum veneni poculum fundant. Hi nimirum in uno proximorum vitam minus adjuvant, in altero multum gravant, dum student et recta occulte agere, et quibusdam factis ad exemplum de se prava seminare. Quisquis enim

[e] Matth. xxiii. 27. [f] Matth. vi. 2, 5, 6.

virtues, they both by hiding discover that for which they deserve to be punished, and by discovering hide that for which they might have been rewarded. And the Truth rightly calleth them whited sepulchres, beautiful without, but full of dead men's bones: because they cover up the evil of vices within, but by making a show of certain works they flatter the eyes of men with the mere outward colour of righteousness. They must be admonished therefore not to despise the right things which they do, but to believe them to be of greater value: for they greatly misjudge their good deeds, who think that the goodwill of men is sufficient for their reward. For when transitory praise is sought for a right work, a thing worthy of an eternal recompense is sold for a mean price. And it is concerning the receiving of this price doubtless, that the Truth saith: "Verily I say unto you, They have received their reward." They must be admonished to take notice that when they prove themselves faulty in hidden matters, but yet set themselves forth in public as examples in good works, they shew that those things are to be followed which they eschew, they cry that those things are to be loved which they hate; in fine, they live for others, and die for themselves.

But on the other hand, those who do good in secret, and, yet by certain of their deeds in public allow men to think evil of them, must be admonished that while their good deeds give life to themselves by the virtue of well-doing, they put not others to death by the example of a bad reputation in their case: that they love not their neighbours less than themselves, nor while themselves drain a wholesome draught of wine, pour out for the souls that are intent in their observation of them a deadly cup of poison. These in truth, by the one act fail to help the life of their neighbours, and by the other greatly burden it, when they both seek to do good by stealth, and by certain things done for an example spread abroad evil of themselves. For whosoever is

laudis concupiscentiam calcare jam sufficit, ædificationis fraudem perpetrat, si bona quæ agit occultat; et quasi jactato semine germinandi radices subtrahit, qui opus quod imitandum est non ostendit. Hinc namque in Evangelio Veritas dicit: "Videant opera vestra bona, et glorificent Patrem vestrum qui in cœlis est[e]." Ubi illa quoque sententia promitur, quæ longe aliud præcepisse videtur, dicens: "Attendite ne justitiam vestram faciatis coram hominibus, ut videamini ab eis[f]."

Quid est ergo quod opus nostrum et ita faciendum est ne videatur, et tamen ut debeat videri præcipitur: nisi quod ea quæ agimus, et occultanda sunt, ne ipsi laudemur, et tamen ostendenda sunt, ut laudem cœlestis Patris augeamus? Nam cum nos justitiam nostram coram hominibus facere Dominus prohiberet, illico adjunxit: "Ut videamini ab eis." Et cum rursus videnda ab hominibus bona opera nostra præciperet, protinus subdidit: "Ut glorificent Patrem vestrum qui in cœlis est[g]." Qualiter igitur videnda essent, vel qualiter non videnda ex sententiarum fine monstravit: quatenus operantis mens opus suum et propter se videri non quæreret, et tamen hoc propter cœlestis Patris gloriam non celaret. Unde fit plerumque, ut bonum opus et in occulto sit, cum fit publice, et rursus in publico, cum agitur occulte. Qui enim in publico bono opere non suam, sed superni Patris gloriam quærit, quod fecit abscondit, quia solum illum testem habuit, cui placere curavit. Et qui in secreto suo bono opere deprehendi ac laudari concupiscit, et nullus fortasse vidit quod exhibuit, et tamen hoc coram hominibus fecit: quia

[e] Matth. v. 16. [f] Matth. vi. 1. [g] Matth. v. 16.

already able to trample on the desire of praise, defraudeth other men of edification if he conceal the good that he doeth: and having as it were cast in the seed, he stealeth away the roots for growing, who suffereth not a deed that is worthy to be followed to be seen. Hence the Truth saith in the Gospel: "Let them see your good works, and glorify your Father which is in heaven." And that sentence is likewise put forth there, which seemeth to have enjoined somewhat far otherwise, saying: "Take heed that ye do not your righteousness before men, to be seen of them."

What meaneth it therefore that our works are both to be so done as not to be seen, and yet are enjoined that they ought to be seen; but that those things which we do are both to be hidden, that we may not be praised ourselves, and yet are to be displayed, that we may increase the praise of our heavenly Father? For when the Lord forbade us to do our righteousness before men, straightway He added, "to be seen of them." And again, when He enjoined that our good works should be seen of men, He subjoined at once, "that they may glorify your Father which is in heaven." In what manner then they are to be seen, and in what manner they are not to be seen, He shewed from the end of the injunctions: to the intent that the soul of the doer should not seek his work to be seen for his own sake, and yet because of his heavenly Father he should not hide it. Whence for the most part it cometh to pass that a good work is in secret, when it is done publicly; and on the other hand in public, when it is done secretly. For he who in a good work done in public seeketh not his own glory but that of his Father above, hideth that which he hath done; because he had Him alone to witness whom he strove to please. And he who in a good work done in secret desireth to be found out and praised, perchance no man hath seen that which he hath set forth, and yet he hath done it

tot testes in bono opere secum duxit, quot humanas laudes in corde requisivit. Cum vero prava æstimatio, in quantum sine peccato valet, ab intuentium mente non tergitur, cunctis mala credentibus per exemplum culpa propinatur. Unde et plerumque contingit, ut qui negligenter de se mala opinari permittunt, per semetipsos quidem nulla iniqua faciant, sed tamen per eos qui se imitati fuerint, multiplicius delinquant. Hinc est quod Paulus immunda quædam sine pollutione comedentibus, sed imperfectis tentationis scandalum sua hac comestione moventibus dicit: "Videte ne forte hæc licentia vestra offendiculum fiat infirmis[h]." Et rursum: "Et peribit infirmus in tua conscientia frater, propter quem Christus mortuus est. Sic autem peccantes in fratres, et percutientes conscientiam eorum infirmam, in Christum peccatis[i]." Hinc est quod Moyses cum diceret: "Non maledices surdo," protinus adjunxit: "Nec coram cæco pones offendiculum[k]." Surdo quippe maledicere, est absenti et non audienti derogare; coram cæco vero offendiculum ponere, est discretam quidem rem agere, sed tamen ei qui lumen discretionis non habet, scandali occasionem præbere.

CAPUT XXXVI.

DE EXHORTATIONE MULTIS EXHIBENDA, UT SIC SINGULORUM VIRTUTES ADJUVET, QUATENUS PER HANC CONTRARIA VIRTUTIBUS VITIA NON EXCRESCANT.

Hæc sunt quæ Præsul animarum in prædicationis diversitate custodiat, ut sollicitus congrua singulorum

[h] 1 Cor. viii. 9. [i] 1 Cor. viii. 11, 12. [k] Lev. xix. 14.

before men; for in his good work he hath brought as many witnesses with him as he hath sought human praises in his heart. But when a bad reputation, so far as it is current without the commission of sin, is not removed from the mind of the beholders, guilt is administered by way of example to all those that believe evil. Whence also for the most part it falleth out, that those who carelessly allow men to think evil of them, do no iniquity indeed in themselves, but yet are guilty of manifold transgressions through those who have followed them. Hence it is that Paul saith to those who ate certain unclean things without defilement, but who laid the stumbling-block of temptation before the imperfect by this their eating: "Beware, lest perchance this liberty of yours become a cause of offence to the weak." And again: "And by thy conscience shall the weak brother perish, for whom Christ died. But when ye sin so against the brethren, and smite their weak conscience, ye sin against Christ." Hence it is that Moses when he said, "Thou shalt not curse the deaf," added immediately, "nor lay a stumbling-block before the blind." For to curse the deaf is to detract from one that is away and cannot hear: and to lay a stumbling-block before the blind, is to do an act that is indeed discreet, but yet to give a cause of offence to him that hath not the light of discretion.

CHAPTER XXXVI.

CONCERNING THE EXHORTATION THAT IS TO BE ADDRESSED TO MANY, TO PROMOTE IN SUCH WISE THE VIRTUES OF EACH, AS THAT THE CONTRARIES OF THOSE VIRTUES MAY NOT GROW UP THEREBY.

These be the things which the ruler of souls must observe in the diversity of his preaching, that he may carefully

vulneribus medicamina opponat. Sed cum magni sit studii, ut exhortandis singulis serviatur ad singula, cum valde laboriosum sit unumquemque de propriis sub dispensatione debitæ considerationis instruere; longe tamen laboriosius est auditores innumeros ac diversis passionibus laborantes, uno eodemque tempore voce unius et communis exhortationis admonere. Ibi quippe tanta arte vox temperanda est, ut cum diversa sint auditorum vitia, et singulis inveniatur congrua, et tamen sibimetipsi non sit diversa: ut inter passiones medias uno quidem ductu transeat, sed more bicipitis gladii tumores cogitationum carnalium ex diverso latere incidat, quatenus sic superbis prædicetur humilitas, ut tamen timidis non augeatur metus; sic timidis infundatur auctoritas, ut tamen superbis non crescat effrenatio: sic otiosis ac torpentibus prædicetur sollicitudo boni operis, ut tamen inquietis immoderatæ licentia non augeatur actionis; sic inquietis ponatur modus, ut tamen otiosis non fiat torpor securus: sic ab impatientibus extinguatur ira, ut tamen remissis ac lenibus non crescat negligentia; sic lenes accendantur ad zelum, ut tamen iracundis non addatur incendium: sic tenacibus infundatur tribuendi largitas, ut tamen prodigis effusionis frena minime laxentur; sic prodigis prædicetur parcitas, ut tamen tenacibus perituraram rerum custodia non augeatur: sic incontinentibus laudetur conjugium, ut tamen jam continentes non revocentur ad luxum; sic continentibus laudetur virginitas corporis, ut tamen in conjugibus despecta non fiat fecunditas carnis: sic prædicanda sunt bona, ne

set fitting medicines against the wounds of the several persons. But whereas it is a matter requiring great care to be of service to single persons that are to be exhorted in regard to single points; whereas it is very laborious in the dealing out of due attention to instruct each one in the things concerning himself; still it is far more laborious to admonish at one and the same time, by the voice of one common exhortation, innumerable hearers labouring under diverse affections. For in that case the speech must be managed with such skill as that the faults of the hearers being diverse, it may be found suitable to each, and yet may not be at variance with itself; so that it may pass at one stroke between the midst of diverse affections, but after the manner of a two-edged sword may pierce the swellings of fleshly imaginations on either side, to the end that lowliness may be in such wise preached to the proud, as that the terror of the fearful be not increased; that confidence be so infused into the fearful, as that the unbridled liberty of the proud grow not thereby: that anxiety to do good be in such wise enjoined upon the listless and slothful, as that nevertheless the freedom of unreasonable activity be not increased in the restless; that bounds be so put upon the restless, as that the sloth of the listless be not rendered comfortable: that the wrath of the impatient be in such wise quelled, as that the carelessness of the slack and easy grow not thereby; that the easy be in such wise kindled into zeal, that fire be not added to the wrathful: that bountifulness in giving be in such wise infused into the niggardly, as that the reins of profusion be in no wise loosened for the prodigal; that saving be in such wise preached to the prodigal, that the care for perishing riches be not aggravated in the niggardly: that wedlock be in such wise commended to the incontinent, that yet the continent be not called back to self-indulgence; and virginity of body so commended to the continent, that the fruitfulness of the flesh be not rendered contemptible in the married. Good must be so preached

ex latere juventur et mala. Sic laudanda sunt bona summa, ne desperentur ultima. Sic nutrienda sunt ultima, ne dum sufficere creduntur, nequaquam tendatur ad summa.

CAPUT XXXVII.

DE EXHORTATIONE, QUÆ UNI ADHIBENDA EST CONTRARIIS PASSIONIBUS LABORANDI.

Et gravis quidem prædicatori labor est, in communis prædicationis voce ad occultos singulorum motus causasque vigilare, et palæstrarum more in diversi lateris arte se vertere: multo tamen acriori labore fatigatur, quando uni contrariis vitiis servienti prædicare compellitur. Plerumque enim quis lætæ nimis conspersionis existit; sed tamen eum repente tristitia oborta immaniter deprimit. Curandum est itaque prædicatori, quatenus sic tergatur tristitia quæ venit ex tempore, ut non augeatur lætitia quæ suppetit ex conspersione; et sic frenetur lætitia quæ ex conspersione est, ut tamen non crescat tristitia quæ venit ex tempore. Iste gravatur usu immoderatæ præcipitationis, et aliquando tamen ab eo quod festine agendum est eum vis præpedit subito natæ formidinis. Ille gravatur usu immoderatæ formidinis, et aliquando tamen in eo quod appetit temeritate impellitur præcipitationis. Sic itaque in isto reprimatur subito oborta formido, ut tamen non excrescat enutrita diu præcipitatio. Sic in illo reprimatur repente oborta præcipitatio, ut ta-

that evil be not also promoted by a side wind. The highest good must be in such wise commended that the lowest be not despaired of. The lowest must be in such wise cherished, that the struggle towards the highest be not abandoned because the former is thought to be sufficient.

CHAPTER XXXVII.

CONCERNING THE EXHORTATION WHICH IS TO BE ADDRESSED TO ONE THAT LABOURETH UNDER CONTRARY AFFECTIONS.

It is indeed a serious undertaking for the preacher to be on the watch in the tenor of his public preaching for the hidden motions and cases of his several auditors, and after the manner of the ring to turn himself to the devices on both sides; nevertheless he is exercised with much sharper toils when he is constrained to preach to one that serveth under contrary vices. For one is for the most part of too joyous a constitution; but yet sadness suddenly arising weigheth him down beyond measure. The preacher, therefore, must take care that the sadness which cometh upon occasion be so removed, that the joy which ariseth from his constitution be not increased; and that the joy which is constitutional be so restrained, that the sadness which cometh upon occasion may still not be aggravated. This man is afflicted with the habit of unreasonable haste; and yet sometimes the force of apprehension suddenly engendered stoppeth him from that which ought to be done promptly. That one is oppressed with the habit of unreasonable apprehension, and yet sometimes he is driven on in that he desireth by the rashness of haste. In the former case, then, let the apprehension which is suddenly sprung up, be in such wise checked, that the haste which has been long nurtured start not into growth. In the latter, let the haste which hath all at once arisen, be put back in such

men non convalescat impressa ex conspersione formido. Quid autem mirum si mentium medici ista custodiunt, dum tanta discretionis arte se temperant, qui non corda sed corpora medentur? Plerumque enim debile corpus opprimit languor immanis, cui languori scilicet obviari adjutoriis fortibus debet, sed tamen corpus debile adjutorium forte non sustinet. Studet igitur qui medetur, quatenus sic superexistentem morbum subtrahat, ut nequaquam supposita corporis debilitas crescat, ne fortasse languor cum vita deficiat. Tanta ergo adjutorium discretione componit, ut uno eodemque tempore et languori obviet et debilitati. Si igitur medicina corporis indivise adhibita servire divisibiliter potest (tunc enim vere medicina est, quando sic per eam vitio superexistenti succurritur, ut etiam suppositæ conspersioni serviatur) cur medicina mentis una eademque prædicatione apposita morum morbis diverso ordine obviare non valeat, quæ tanto subtilior agitur, quanto de invisibilibus tractatur?

CAPUT XXXVIII.

QUOD ALIQUANDO LEVIORA VITIA RELINQUENDA SUNT, UT GRAVIORA SUBTRAHANTUR.

Sed quia plerumque dum duorum vitiorum languor irruit, hoc levius, illud fortasse gravius premit; ei nimirum vitio rectius sub celeritate subvenitur, per quod festine ad interitum tenditur. Et si hoc a vicina morte restringi non potest, nisi illud etiam quod existit

a way, that the apprehension stamped on him by his constitution may not gather strength. And what wonder is it if physicians of souls are on their guard as to these points, when they rule themselves with such skill of discernment, who treat not minds but bodies? For oftentimes a weak body is overcome with extreme sickness, and this sickness needeth to be counteracted by powerful remedies, but yet the weak body cannot bear a strong remedy. He therefore that administereth to such a case, studieth in such wise to draw off the disease that is come on as to prevent the weakness of body which was there before, from increasing at all; lest, perchance, the life should cease with the sickness. He therefore compoundeth his remedies with such discernment as to counteract at one and the same time the weakness and the disease. If, then, medicine for the body administered without division can serve a divided purpose, (for then it is indeed medicine when assistance is in such wise rendered by it to the disorder that hath come on, that service is likewise done to the original constitution,) why should not the medicine of the soul, applied by one and the same preaching, have power to counteract moral diseases of diverse kinds, a medicine which is capable of more subtle management, inasmuch as things invisible are dealt with?

CHAPTER XXXVIII.

THAT SOMETIMES SLIGHTER FAULTS ARE TO BE LEFT, TO THE END THAT THE MORE SERIOUS MAY BE REMOVED.

But forasmuch as ofttimes when the sickness of two vices cometh upon a man, the one presseth on him more lightly, the other it may be more heavily; speedy succour is without doubt more rightly given against that vice by which hasty progress is made to destruction. And if the one cannot be restrained from causing immediate death, except that contrary

contrarium crescat; tolerandum prædicatori est, ut per exhortationem suam artificioso moderamine unum patiatur crescere, quatenus possit aliud a vicina morte retinere. Quod cum agit, non morbum exaggerat, sed vulnerati sui, cui medicamentum adhibet, vitam servat, ut exquirendæ salutis congruum tempus inveniat. Sæpe enim quis a ciborum se ingluvie minime temperans, jamjamque pene superantis luxuriæ stimulis premitur, qui hujus pugnæ metu territus, dum se per abstinentiam restringere nititur, inanis gloriæ tentatione fatigatur; in quo nimirum unum vitium nullatenus extinguitur, nisi aliud nutriatur. Quæ igitur pestis ardentius insequenda est, nisi quæ periculosius premit? Tolerandum namque est, ut per virtutem abstinentiæ interim arrogantia contra viventem crescat, ne cum per ingluviem a vita funditus luxuria extinguat. Hinc est quod Paulus, cum infirmum auditorem suum perpenderet, aut prava adhuc velle agere, aut de actione recta humanæ laudis retributione gaudere, ait: "Vis non timere potestatem? bonum fac, et habebis laudem ex illa[1]." Neque enim ideo bona agenda sunt ut potestas hujus mundi nulla timeatur, aut per hæc gloria transitoriæ laudis sumatur. Sed cum infirmam mentem ad tantum robur ascendere non posse pensaret, ut et pravitatem vitaret simul et laudem; prædicator egregius ei admonendo aliquid obtulit, et aliquid tulit. Concedendo enim lenia subtraxit acriora; ut quia ad deserenda cuncta simul non assurgeret, dum in quodam suo vitio animus familiariter relinquitur, a quodam suo sine labore tolleretur.

[1] Rom. xiii. 3.

vice which likewise existeth increase; the preacher must be content by an artful management, to allow the one to increase by his exhortations, to the end that he may hold the other back from causing immediate death. And when he doth this he is not aggravating the disease, but preserving the life of his wounded patient, to whom he is applying medicine, in order that he may find a fitting time for seeking his perfect health. For often one who can by no means restrain himself from gluttony in food is presently beset by the stings of lust, which almost overcometh him; and being affrighted by the apprehension of this struggle, while he endeavoureth to restrain himself by abstinence, he is beset by the temptation of vain-glory. And so indeed in his case one vice cannot be extinguished without another being nursed. What plague then is to be more earnestly attacked, but that which is pressing on more perilously? We must put up, then, with arrogance growing up in the mean time through the virtue of abstinence against a soul that is alive, lest lust by means of gluttony should put him out of life altogether. Hence it is that Paul, when he considered that his weak hearer would either still wish to do evil, or to rejoice in the reward of human praise for his good actions, saith: "Wilt thou not be afraid of the power? Do that which is good and thou shalt have praise of the same." For neither are good deeds to be done to this end that no power of this world may be feared, or that through them the glory of fleeting praise may be attained. But since he considered that a weak soul could not rise up to such strength as to shun at once both wickedness and praise, the consummate preacher in his admonition offered him something and took something away. For by allowing light faults he drew off the more injurious; to the end that since he would not rise to forsake all at once, while the mind is allowed to remain familiarly in a certain fault of its own, it might be taken off from another without difficulty.

CAPUT XXXIX.

QUOD INFIRMIS MENTIBUS OMNINO NON DEBENT ALTA PRÆDICARI.

Sciendum vero est prædicatori, ut auditoris sui animum ultra vires non trahat, ne ut ita dicam, dum plus quam valet tenditur, mentis chorda rumpatur. Alta enim quæque debent multis audientibus contegi, et vix paucis aperiri. Hinc namque per semetipsam Veritas dicit: "Quis putas est fidelis dispensator et prudens, quem constituit dominus super familiam suam, ut det illis in tempore tritici mensuram [a]?" Per mensuram quippe tritici exprimitur modus verbi, ne cum angusto cordi incapabile aliquid tribuitur, extra fundatur. Hinc Paulus ait: "Non potui vobis loqui quasi spiritalibus, sed quasi carnalibus. Tamquam parvulis in Christo lac vobis potum dedi, non escam [b]." Hinc Moyses a secreto Dei exiens coruscantem coram populo faciem velat; quia nimirum turbis claritatis intimæ arcana non indicat [c]. Hinc per eum divina voce præcipitur, ut is qui cisternam foderit, si operire neglexerit, corruente in ea bove vel asino pretium reddat [d]; quia ad alta scientiæ fluenta perveniens, cum hæc apud bruta audientium corda non contegit, pœnæ reus addicitur, si per verba ejus in scandalum sive munda sive immunda mens capiatur. Hinc ad beatum Job dicitur: "Quis dedit gallo intelligentiam [e]?" Prædicator ete-

[a] Luc. xii. 42. [b] 1 Cor. iii. 1, 2.
[c] Exod. xxxiv. 33, 35. [d] Exod. xxi. 33, 34.
[e] Job. xxxviii. 36.

CHAPTER XXXIX.

DEEP THINGS OUGHT NOT TO BE PREACHED AT ALL TO FEEBLE SOULS.

Now the preacher must understand that he is not to draw the mind of his hearer beyond his strength, lest, so to speak, the string of the soul, being stretched beyond that it can endure, be broken: for all deep things ought to be covered over when there are many hearers, and scarcely opened to a few. Hence the Truth by His own mouth speaketh: "Who, thinkest thou, is that faithful and wise steward whom the Lord setteth over his household, that he may give them their measure of corn in his season?" Now by the measure of corn is signified the portion of the word, lest, when something that it cannot contain is poured into a narrow heart it run over. Hence Paul saith: "I could not speak unto you as unto spiritual, but as unto carnal. Unto you as unto babes in Christ I have given milk to drink and not meat." Hence Moses, coming out from the secret place of God, veileth his glittering face before the people; since, forsooth, he declareth not unto the multitudes the mysteries of the inmost brightness. Hence by his mouth it is commanded by the Divine voice, that he who hath dug a well if he neglect to cover it, and an ox or an ass fall into it, shall pay the price; because if he come to the deep streams of knowledge, and cover them not before the brutish hearts of his hearers, he is condemned to punishment as guilty, if through his words a soul, whether clean or unclean, be caught on a stumbling-stone. Hence it is said to the blessed Job: "Who hath given understanding unto the cock?" For the holy preacher crying in this time of dark-

nim sanctus dum caliginoso hoc clamat in tempore, quasi gallus cantat in nocte, cum dicit: "Hora est jam nos de somno surgere[r]." Et rursum: "Evigilate justi, et nolite peccare[s]." Gallus autem profundioribus horis noctis altos edere cantus solet; cum vero matutinum jam tempus in proximo est, minutas ac tenues voces format; quia nimirum qui recte prædicat, obscuris adhuc cordibus aperta clamat, nil de occultis mysteriis indicat, ut tunc subtiliora quæque de cœlestibus audiant, cum luci veritatis appropinquant.

CAPUT XL.

DE OPERE PRÆDICATIONIS ET VOCE.

Sed inter hæc ad ea quæ jam superius diximus, caritatis studio retorquemur, ut prædicator quisque plus actibus quam vocibus insonet, et bene vivendo vestigia sequacibus imprimat potius, quam loquendo quo gradiantur ostendat. Quia et gallus iste, quem pro exprimenda boni prædicatoris specie in locutione sua Dominus assumit, cum jam edere cantus parat, prius alas excutit, et semetipsum feriens vigilantiorem reddit; quia nimirum necesse est ut hi qui verba sanctæ prædicationis movent prius studio bonæ actionis evigilent, ne in semetipsis torpentes opere alios excitent voce; prius se per sublimia facta excutiant, et tunc ad bene vivendum alios sollicitos reddant: prius cogitationum alis semetipsos feriant; quidquid in se inutiliter torpet, sollicita investigatione deprehendant,

[r] Rom. xiii. 11. [s] 1 Cor. xv. 34.

ness, is as the cock crowing in the night, when he saith: "It is even now time for us to arise out of sleep." And again: "Awake, ye righteous, and sin not." Moreover, the cock is wont to utter a loud crowing in the deeper hours of the night; but when the time of morning is already at hand, he maketh small and shrill noises: because, indeed, he that preacheth aright proclaimeth open truths to hearts that are yet in darkness, but declareth nothing concerning dark mysteries, to the end that they may hearken to all the subtle things concerning the kingdom of heaven, when they draw near to the light of truth.

CHAPTER XL.

CONCERNING WORKS AND WORDS OF PREACHING.

But in the midst of this we are turned back by the pursuit of charity to that which we have already said above, that every preacher should make a greater noise by his actions than by his words, and should leave the impress of his footsteps on his followers by living well, rather than point out by talking where they should walk. For the cock, likewise, which the Lord taketh to set forth the figure of a good preacher in His discourse, when he is even now preparing to crow, first clappeth his wings, and smiting himself rendereth himself more wakeful: for in truth those who exercise the words of holy preaching, must needs awake first by zeal for well-doing, that they may not arouse others by their speech, while they are in themselves sluggish in their works. First let them stir themselves up by lofty deeds, and then let them make others anxious for good living. First let them smite themselves with the wings of thought, let them find out by careful search whatsoever in themselves lieth in useless torpor, and

districta animadversione corrigant; et tunc demum aliorum vitam loquendo componant: prius punire propria fletibus curent, et tunc, quæ aliorum punienda sunt, denuntient; et antequam verba exhortationis insonent, omne, quod locuturi sunt, operibus clament.

correct it by severe treatment; and then at last let them order by their speech the lives of others. First let them take care to punish with tears their own offences, and then let them denounce what there is to be punished in other men; and before they make the words of exhortation to sound, let them proclaim by their works all that they are about to speak.

PARS QUARTA.

QUALITER PRÆDICATOR OMNIBUS RITE PERACTIS AD SEMETIPSUM REDEAT, NE HUNC VEL VITA VEL PRÆDICATIO EXTOLLAT.

SED quia sæpe dum prædicatio modis congruentibus ubertim funditur, apud semetipsum de ostensione sui occulta lætitia loquentis animus sublevatur, magna cura necesse est, ut timoris laceratione se mordeat; ne qui aliorum vulnera medendo ad salutem revocat, ipse per negligentiam suæ salutis intumescat, ne proximos juvando se deserat, ne alios erigens cadat. Nam quibusdam sæpe magnitudo virtutis occasio perditionis fuit; ut cum de confidentia virium inordinate securi sunt, per negligentiam inopinate morerentur. Virtus namque cum vitiis renititur, quadam delectatione ejus sibimetipsi animus blanditur: fitque ut bene agentis mens metum suæ circumspectionis abjiciat, atque in sui confidentia secura requiescat; cui jam torpenti seductor callidus omne quod bene gessit enumerat, eamque quasi præ ceteris præpollentem in tumore cogitationis exaltat. Unde agitur, ut ante justi judicis oculos fovea mentis sit memoria virtutis; quia reminiscendo quod gessit, dum se apud se erigit, apud humilitatis auctorem cadit. Hinc namque superbienti animæ di-

PART IV.

AFTER WHAT MANNER THE PREACHER, HAVING ACCOMPLISHED ALL THINGS ARIGHT, COMETH BACK UNTO HIMSELF, LEST EITHER HIS LIFE OR HIS PREACHING SHOULD SET HIM UP.

BUT since when preaching is poured forth abundantly in fitting ways, the mind of the speaker is often lifted up within him with a secret joy at the display of himself, there is need of great care to yield himself a prey to the pangs of fear: to the end, that he who by his medicines bringeth the wounds of others back to a state of health, be not himself inflamed through carelessness about his own health, that he forget not himself in helping others, nor fall by lifting them up. For to some the greatness of their virtue hath ofttimes been the occasion of their destruction: so that being inordinately secure through their certainty of strength, they perished unexpectedly by their carelessness. For when virtue striveth against vices, the mind flattereth itself with a certain enjoyment: and so it cometh to pass that the soul of one who doeth well casteth away the fear that belonged to her state of circumspection, and resteth secure in her assurance of herself; and when she is thus slothful the crafty tempter recounteth to her everything which she hath well done, and raiseth her aloft with swelling thoughts, as though she were superior to all other. Whence it is brought about that before the eyes of the just Judge the remembrance of virtue is a pit for the soul: for when remembering that which she hath done, she lifteth herself up within herself, in the eyes of the Author of lowliness, she falleth. Hence it is

citur: "Quo pulchrior es, descende, et dormi cum incircumcisis[a]." Ac si aperte diceretur: Quia ex virtutum decore te elevas, ipsa tua pulchritudine impelleris ut cadas. Hinc sub Jerusalem specie virtute superbiens anima reprobatur, cum dicitur: "Perfecta eras in decore meo, quem posueram super te, dicit Dominus, et habens fiduciam in pulchritudine tua fornicata es in nomine tuo[b]." Fiducia quippe suæ pulchritudinis animus attollitur, cum de virtutum meritis læta apud se securitate gloriatur. Sed per hanc eamdem fiduciam ad fornicationem ducitur; quia cum interceptam mentem cogitationes suæ decipiunt, hanc maligni spiritus per innumera vitia seducendo corrumpunt. Notandum vero quod dicitur: "Fornicata es in nomine tuo:" quia cum respectum mens superni rectoris deserit, laudem protinus privatam quærit; et sibi arrogare incipit omne bonum, quod ut largitoris præconio serviret accepit; opinionis suæ gloriam dilatare desiderat, satagit ut mirabilis cunctis innotescat. In suo ergo nomine fornicatur, quæ legalis thori connubium deserens, corruptori spiritui in laudis appetitu substernitur. Hinc David ait: "Tradidit in captivitatem virtutem eorum, et pulchritudinem eorum in manus inimici[c]." In captivitatem etenim virtus, et pulchritudo in manus inimici traditur, cum deceptæ menti antiquus hostis ex boni operis elatione dominatur; quæ tamen virtutis elatio, quamvis plene non superat, utcumque tamen et electorum animum sæpe tentat; sed cum sublevatus destituitur, destitutus ad formidinem revocatur. Hinc etenim David iterum ait:

[a] Ezech. xxxii. 19. [b] Ezech. xvi. 14, 15. [c] Ps. lxxvii. 61.

spoken to the soul that is proud: "The more beautiful thou art, come down, and sleep among the uncircumcised." As though it were said openly: Because thou liftest thyself up for the comeliness of thy virtues, thou art driven by thy very beauty to fall. Hence under the figure of Jerusalem, a soul that prideth herself upon her virtue is reproved, when it is spoken: "Thou wast perfect in My comeliness, which I had put upon thee, saith the Lord; and having confidence in thy beauty, thou hast committed fornication in thine own renown." For by confidence in her own beauty the mind is lifted up, when for joy at the merit of her virtues she boasteth herself in her security. But by this same confidence she is drawn to fornication: because when her own thoughts deceive the soul that they have surprised, malicious spirits corrupt her, leading her astray by numberless vices. But it is to be noted that it is said: "Thou hast committed fornication in thine own renown:" for when the soul ceaseth to regard the supreme Ruler, forthwith she seeketh her own praise, and beginneth to claim for herself every good which she received in order that she might publish the glory of the Bestower; she longeth to enlarge the fame of her own repute, she busieth herself that she may be known as one to be admired of all. She committeth fornication therefore in her own renown, in that forsaking the wedlock of her lawful bed, she layeth herself at the feet of the seducing spirit through her craving or praise. Hence David saith: "He delivered their virtue into captivity, and their beauty into the enemy's hand." For virtue is delivered into captivity and beauty into the enemy's hand, when the ancient foe lordeth it over a soul that is beguiled through pride of good works: and this pride of virtue, although it doth not completely overcome, yet often tempteth the heart even of the elect; but being lifted up it is abandoned, and being abandoned is recalled to fear. Hence

"Ego dixi in abundantia mea, non movebor in æternum[d]." Sed quia de confidentia virtutis intumuit, paulo post quid pertulit, adjunxit: "Avertisti faciem tuam a me, et factus sum conturbatus[e]." Ac si aperte dicat: Fortem me inter virtutes credidi, sed quantæ infirmitatis sim derelictus agnovi. Hinc rursum dicit: "Juravi, et statui custodire judicia justitiæ tuæ[f]." Sed quia ejus virium non erat manere in custodia quam jurabat, debilitatem suam protinus turbatus invenit. Unde et ad precis opem repente se contulit, dicens: "Humiliatus sum usquequaque Domine, vivifica me secundum verbum tuum[g]." Nonnunquam vero superna moderatio, priusquam per munera provehat, infirmitatis memoriam ad mentem revocat, ne de acceptis virtutibus intumescat. Unde Ezechiel Prophcta quotics ad contemplanda cœlestia ducitur, prius filius hominis vocatur: ac si hunc aperte Dominus admoneat, dicens: Ne de his quæ vides, in elatione cor subleves, cautus perpende quod es: ut cum summa penetras, esse te hominem recognoscas, quatenus dum ultra te raperis, ad temetipsum sollicitus infirmitatis tuæ freno revoceris. Unde necesse est ut cum virtutum nobis copia blanditur, ad infirma sua mentis oculus redeat, seseque salubriter deorsum premat; nec recta quæ egit, sed quæ agere neglexit, aspiciat: ut dum cor ex memoria infirmitatis atteritur, apud humilitatis auctorem robustius in virtute solidetur. Quia et plerumque omnipotens Deus idcirco Rectorum mentes, quamvis ex

[d] Ps. xxix. 7. [e] Ps. xxix. 8.
[f] Ps. cxviii. 106. [g] Ps. cxviii. 107.

David saith again: "I said in mine abundance I shall not be moved for ever." But forasmuch as he was swollen with confidence in his virtue, he added shortly after that which he went through: "Thou didst turn Thy face from me, and I came to be troubled;" as though he should say openly: I thought myself strong in virtue, but being forsaken I acknowledged how great was my weakness. Hence he saith in another place: "I have sworn and am stedfastly purposed to keep the judgments of thy righteousness." But since it was not in his power to abide in the keeping which he had sworn, forthwith, being troubled, he found his feebleness. Whence also he betook him speedily to the aid of prayer, saying: "I am troubled exceedingly, O Lord; quicken me according to Thy word." But sometimes Divine Providence recalleth to the soul the recollection of her weakness before it advance her by gifts, lest she should be puffed up by reason of the virtues she hath received. Whence the Prophet Ezechiel, so often as he is led on to behold heavenly things, is first called the son of man: as though the Lord should admonish him openly, saying: To the end thou mayest not lift up thine heart with exultation at the things thou seest, consider carefully that thou art: that when thou piercest to the highest, thou mayest remember that thou art man; to the end that when thou art carried beyond thyself, thou mayest be recalled anxiously to thine own self by the bridle of thine own weakness. Whence it is needful when we are flattered by the abundance of our virtues, that the eye of the soul should come back to her own weak points, and should put herself down in a wholesome manner; and look not at the right things which she hath done, but at those which she hath neglected to do: to the end that the heart being broken by the remembrance of her weakness, may be the more strongly established in virtue before the Author of lowliness. For in general also, the Almighty God, though

magna parte perficit, imperfectas tamen ex parva aliqua parte derelinquit: ut cum miris virtutibus rutilant, imperfectionis suæ tædio tabescant, et nequaquam se de magnis erigant, dum adhuc contra minima innitentes laborant; sed quia extrema non valent vincere, de præcipuis actibus non audeant superbire.

Ecce bone vir, reprehensionis meæ necessitate compulsus, dum monstrare qualis esse debeat Pastor invigilo, pulchrum depinxi hominem pictor fœdus; alioque ad perfectionis littus dirigo, qui adhuc in delictorum fluctibus versor. Sed in hujus queso vitæ naufragio orationis tuæ me tabula sustine, ut quia pondus proprium deprimit, tui meriti manus me levet.

FINIS.

He perfect in great measure the souls of Rulers, yet for this cause leaveth them imperfect in some small measure: that whiles they shine with wondrous virtues, they may be wearied with the irksomeness of their own imperfectness, and may in no wise set themselves up on account of great things, when they still toil in their strife against the smallest; but since they have not strength to overcome the lowest difficulties, they may not dare to boast themselves upon their principal actions.

Behold, my good friend, constrained by the necessity of my reproof, and being intent to shew what a Pastor ought to be, I a foul painter have pourtrayed a fair person; and I direct others to the shore of perfection, while I am yet tossing on the waves of transgression. But, I beseech thee, in this shipwreck of my life, do thou hold me up with the plank of thy prayers, that whereas my own weight maketh me to sink, the hand of thy worthiness may lift me up.

THE END.

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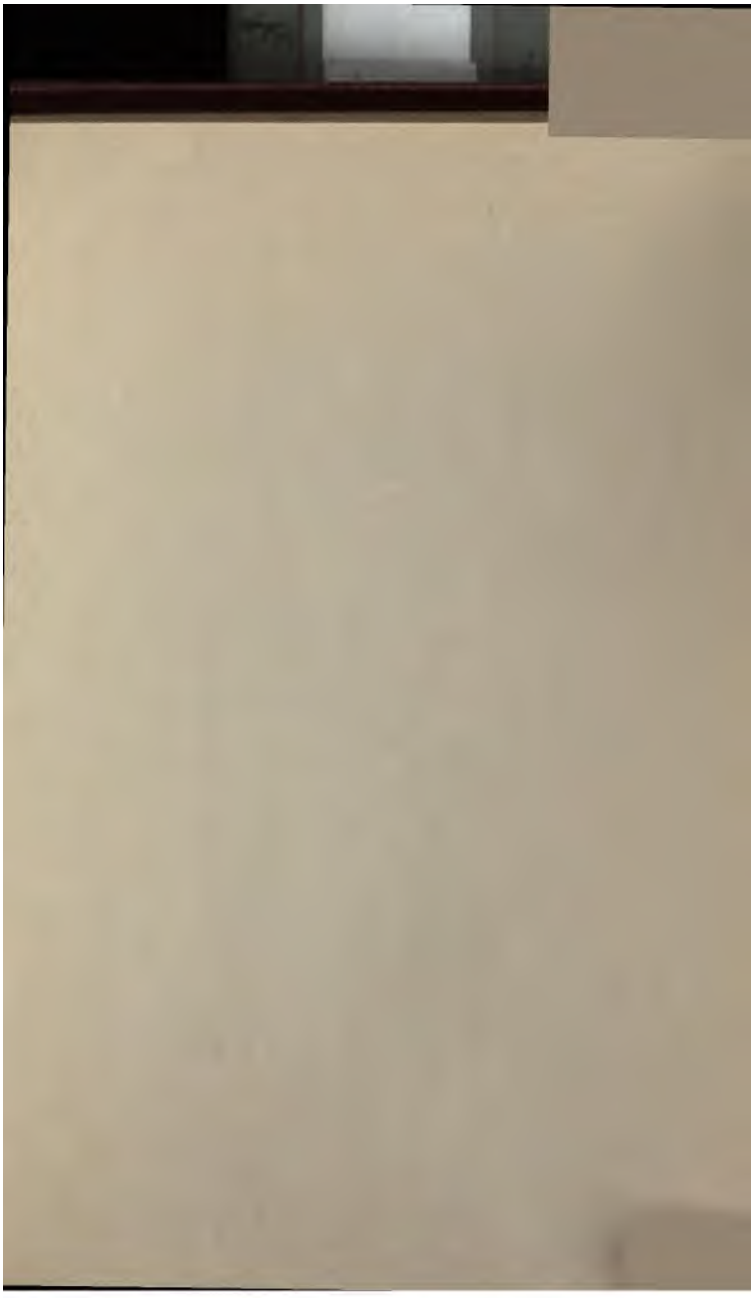

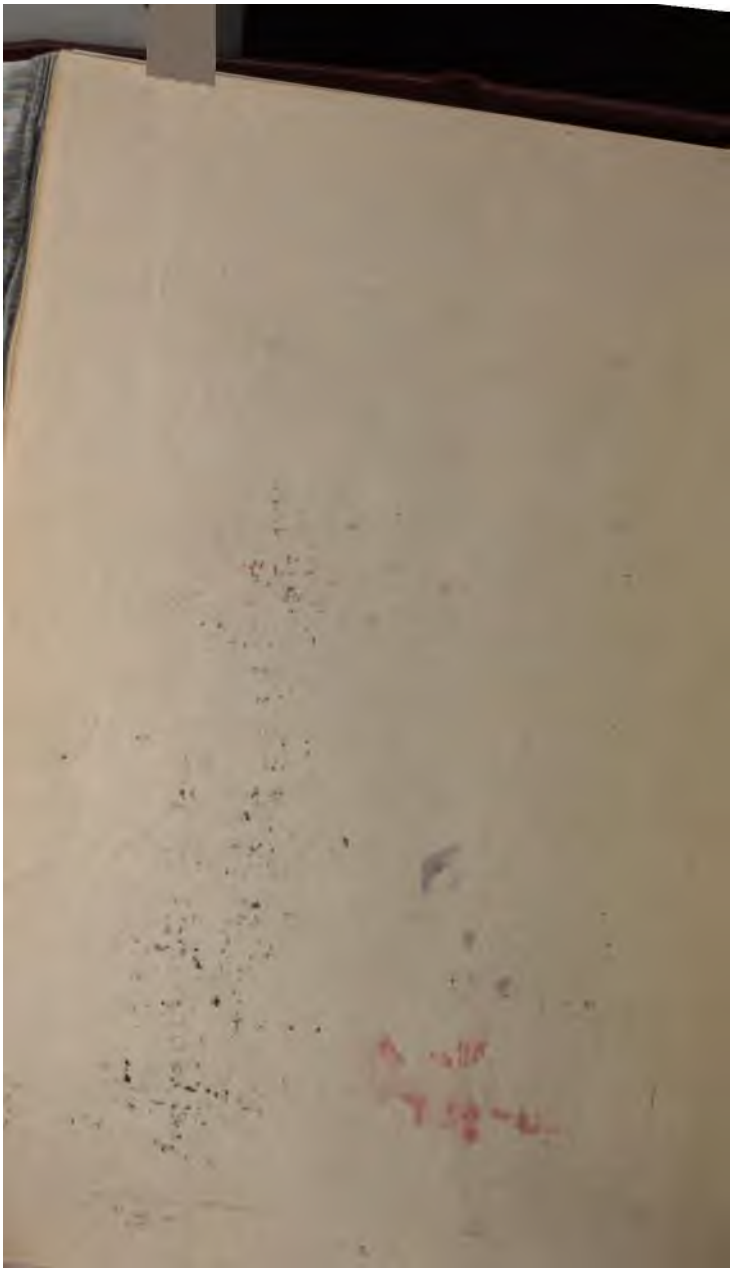

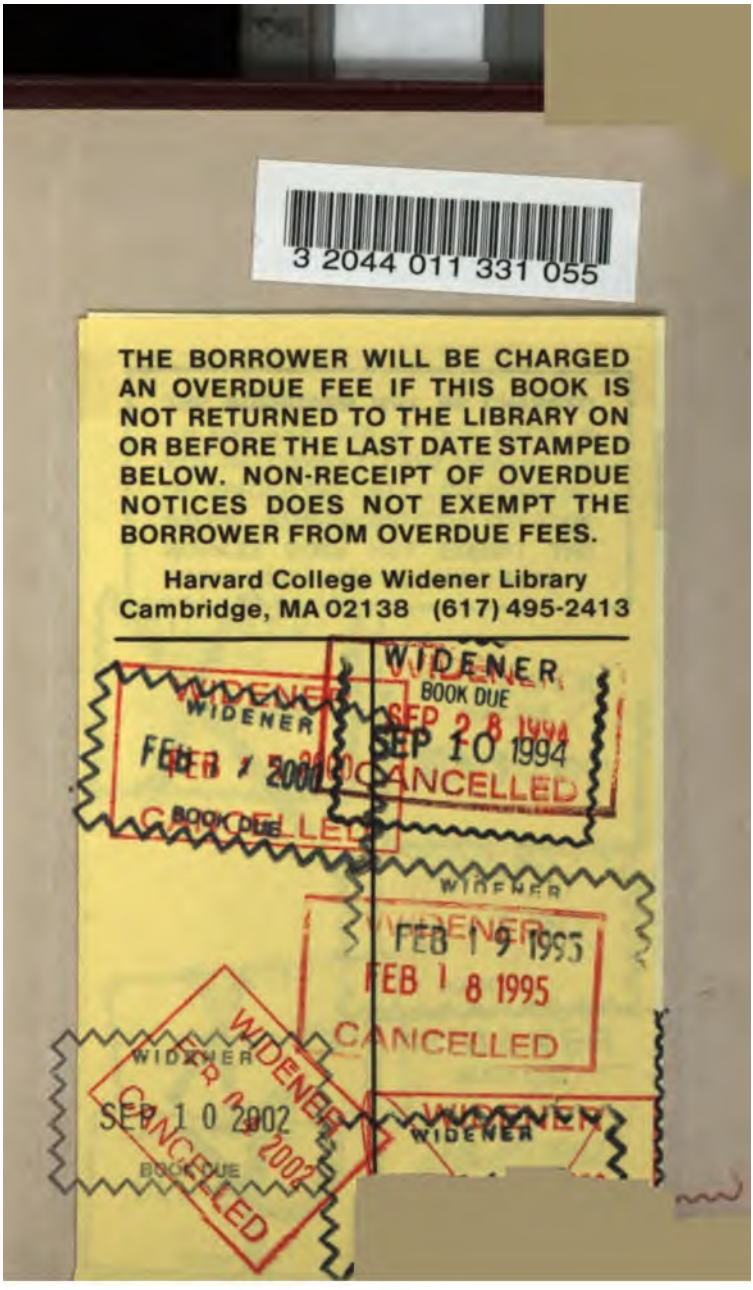

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